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UNIVERSITY OF ALBERTA

OCT 1919

# THE CHRISTIAN WORKERS MAGAZINE

## For Love Bestowed

By Fred Scott Shepard

The year has proven good,  
For in God's love  
We have been truly blessed;  
And e'en though ills assailed,  
We, 'neath His shelt'ring wings  
Have safety found.

If testings have been ours,  
'T was by His will;  
And loads of care seemed light  
And bitterness but sweet,  
For Love was leading on  
And Grace was near.

Our hearts now grateful are  
For love bestowed;  
And we would honor give  
The Lord of life and love,  
And yield Him homage true  
As King o'er all.

NOVEMBER

1919

# Building Street Cars and Building Souls

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**"My money is building street cars!"**

A Christian merchant who retired from business recently was congratulating himself on the investment of his capital in a large traction company.

"My stock assures me a fair return on my money throughout life," he said, "and through my wealth I am aiding my country by adding to its transportation facilities."

All of which is very good.

Another Christian wished to place his savings where they would yield him a steady income. He made an equally safe investment in the

## Life Annuity Plan

**of The Moody Bible Institute.**

His money, secured by property valued at more than one and a half million dollars, paid him a good rate of interest.

But it did not build street cars.

It went out into the slums, the jails, the hospitals and the factories of Chicago, carrying the Gospel message and bringing sinners to repentance.

It trained consecrated young men and women for lives of Christian service at home and in the foreign fields.

And it worked for the Master's kingdom in other ways which can be appreciated only as the far-reaching activities of the Institute are known.

You may be working for Christ—but *is your money?*

A booklet explaining our Life Annuity Contracts will be sent on request.

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### THE MOODY BIBLE INSTITUTE

153F Institute Place

Chicago, Illinois

# THE Christian Workers Magazine

November, 1919

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## Editorial

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### An Old-Fashioned Thanksgiving Sermon

**I**T will be found on page 188 under the title, "Ignorance the Mother of Ingratitude." We call it "old-fashioned" because it is. It was preached by the editor-in-chief nearly a generation ago.

The other day he discovered it near the bottom of the barrel and drew it forth and gave it to the printer, not because he was short of other and better material, for the magazine lockers are full to bursting, but just because he wanted to do it.

Editors sometimes please themselves.

The sermon is "old-fashioned" in its style. It is astonishing how literary style, and speaking style, change in thirty years. No wonder that biblical criticism by an examination and comparison of manuscripts can determine the century to which they belong.

It is "old-fashioned" in its allusions. Who now cares for civil service reform or a new party? It is the League of Nations and the penalizing of the profiteers that is going to do the business now. And who would now say with the same confidence, that the advances in the practical sciences had more potency over the masses than the different schools of anti-christian philosophy? In thirty years the thinking of the people has meant more than for the previous three hundred years, and its tendency has ever been in the direction of a natural causation of things rather than a supernatural.

It is "old-fashioned" in its estimate of religious fallacies. It speaks of ritualism and rationalism and spiritualism, but the whole of Christendom today, outside the body of Christ, is practically controlled by these erroneous teachings.

It is "old-fashioned" in its conception of the character of God, venturing to speak of judgments individual and national, judgments in time and judgments in kind, as though they were to be looked for and expected. But who says very much about these things now? Carlyle is quoted, an advanced free-thinker for those days, but very orthodox and very moderate, in fact a back number now.

It is "old-fashioned" in its theology and especially its eschatology, for it urges upon young collegians adherence to the faith delivered once for all to the saints, and it believes that the issue of the coming crisis may be the personal appearing of the Son of Man, not for the destruction of the world of course, but its reconstruction in righteousness. How many thanksgiving sermons this month will emphasize these things?

And indeed, they were not so very generally or strongly believed even

then. It was a union thanksgiving service in Boston at which the sermon was preached, and a half-dozen neighboring pastors were in the pulpit with the young preacher. Dr. A. J. Gordon, of blessed memory, was one of them, and when they gathered around the preacher at the close of the service to say the usual pleasant things to him, one of them remarked, flatly enough, that the sermon was beautiful! It is remembered that Dr. Gordon endeavored to get him to say that it was *true*, but he was unsuccessful.

Every one of those ministers has long since passed away except one, the Rev. D. M. Stearns, D. D., for years rector of the Reformed Episcopal Church of the Atonement, Germantown, Pa. He too, was then a young man, and had just come to Boston as pastor of the Springfield Street Congregational Church, which had been started by the followers of the Rev. H. M. Parsons, D. D. Dr. Parsons, father-in-law of the Rev. John Timothy Stone, D. D., of Chicago, and one of the great teachers at the old Niagara Conference, had been frozen out of the Union Congregational Church of Boston, because of his fidelity to the Bible and his testimony to the second coming of Christ. He, and others who thought as he did, founded the new church, and when he was called elsewhere, Dr. Stearns succeeded him.

Dr. Stearns is a knowing man, and always reads *The Christian Workers Magazine*. We wonder when his eye falls on this if he will recall that thanksgiving service in old Berkeley Street Congregational Church, now a movie theater?

How God has blessed and multiplied the ministry of Dr. Stearns since that day! What a Bible teaching ministry has been his, and how unselfishly has he applied the results of it to further the work of the gospel in heathen lands! What a witness has he borne to the grace and the power of Christ before all his brother ministers these many years!

To have two such men as A. J. Gordon and D. M. Stearns stand by the testimony of the young preacher on that Thanksgiving Day so long ago, was reward enough. No matter what the other spies had to say, Caleb and Joshua could be relied upon.

Yes, it is an "old-fashioned" thanksgiving sermon, but we are not ashamed of it. We could improve it in many ways, and make it more attractive for the twentieth century. We could put a little more "punch" into it as they say now-a-days, we could preach it, we believe, with more of the power of the Holy Ghost, but its doctrine would be the same and its practical application also.

Ignorance is still the mother of ingratitude. Ignorance of God is still the awful sin it always was. Men are still making gods out of the gifts of God. Thanksgiving Day is no more God honoring than it was thirty years ago. The evangelical ministry has grown no stronger. Intellect and mammon wield their old time power.

And God has not changed His mind about these things, and it is still true that neither rebel spirits nor rebel men can deliver themselves out of His hand. He will visit upon this nation "all the days of Baalim."

Such talk is not visionary, neither is it pessimistic. It is not pessimistic because the darkest hour is just before dawn. We are not looking for wrath but for salvation when Jesus Christ comes. And He is coming not only for the comfort of His believing people, but, through them, for the blessing of the whole world.

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Preach and teach these things on this Thanksgiving Day, dear fellow ministers. Bring the people back to the Bible and the God of the Bible. Be "old-fashioned" about it. Eschew modernism. "Ask for the old paths, where is the good way, and ye shall find rest for your souls" (Jeremiah 6:16).

### Editorial Notes

Some time since we spoke of Herbert Spencer's *Autobiography*. Spiritually we are as far from him as the poles, but his earthly wisdom has been suggestive and helpful in many ways.

**Reason and Higher Criticism** In one of his observations we find a good illustration of the attitude to be maintained with reference to the higher critics. Spencer is speaking of Professor Owen on comparative osteology and the skepticism he (Spencer) felt towards his theory of the archetypal vertebra. His own ignorance of the subject kept him in fear from expressing his dissent, especially when distinguished biologists had shown their adherence to it.

But one day he heard Huxley attack it before the Royal Society, and then he plucked up courage to write a criticism of it for a *Current Review*. To quote his own words:

"Had the question been one of knowledge, I should not have been absurd enough to criticise a naturalist so profoundly acquainted with the facts; but it was a question of reasoning. Taking Professor Owen's various statements and explanations as they stood, the purpose was to show that they involved incongruities so numerous as to make his hypothesis untenable. In other words, if the data put before him do not bear out the inference, it is incompetent for every logical reader to say so."

This is precisely the situation with reference to the destructive criticism of the Bible. It need not be denied for example, that in Genesis God is sometimes spoken of as "Elohim," and sometimes as "Jehovah;" nor that there are differences of literary style extending through the hexateuch; nor that Deuteronomy mentions one sanctuary only and the early historical books speak of many. These data are before the eyes of those with the ability to see them.

But the inferences or conclusions to be drawn from them are another matter. Those who present the data may, or may not, be competent to generalize upon them. And as a matter of fact many of the destructive critics who attempt to do so are utterly incompetent for the task. Fundamentally that which renders them so is their denial of the supernatural, and any intelligent child of God is able to determine this for himself.

To put it in another way, the logical reader, especially he who through grace is enlightened by the Holy Ghost, can easily compare the

deductions of the higher critics with the replies of the conservative scholars of the church, and determine which of the two are the more reasonable, and to which it is the part of wisdom for him to pin his faith.

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Our nation is so filled with trouble just now that perhaps some people are wondering for what we have to be thankful on this Thanksgiving Day. Let the extract which follows from a letter post-marked "Harbin, Manchuria," help us to answer that question.

#### Cause for Thanksgiving

It is written by a Japanese military officer, formerly a student in The Moody Bible Institute, and we give it in his own language:

"I came here this city last July from Vladivostok and straightway was caught by the endemic with which I am not yet recover my health.

"By this time terrible cholera is prevailing in this city very wildly as the total patients are estimated already over a dozen thousand and half of them are dead. Every day we have the dead more than one hundred and fifty. Certainly nearly all of them are the Chinese. No nurse to watch them, no friend to bury them and no wood to burn them, and they are laid at the streets without any cover to let the wild dogs eat, or thrown into the river.

"We are quartering at the most safety place, yet we have to pay great attention for everything because the Chinese people and the numberless flies are wandering everywhere.

"Harbin is quite big city and the center of so-called Siberia and Manchuria."

How grateful we should be for our escape from calamities such as these, and what an obligation it lays upon us to try to get together as the favored citizens of so good a land, to make it answer the purposes for which God has given it to us!

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We are in receipt of a letter from the Hon. James M. Gerard, Chairman of the Executive Committee of the American Committee for the Independence of Armenia,

#### Armenia's Cry

conveying two anxious cablegrams from the Armenian Government and adding thereto his own solicitous appeal for that afflicted people.

Both of the cablegrams are signed by A. Ahronian, president of the delegation of the Armenian Republic at Paris. One of them states that word has just been received from the heart of the afflicted country saying that Moustapha Kemal's regular troops, assisted by Turkish-Tartan bands and Kurdish crews have begun to surround the Armenian Republic to carry out the apparently fully formed edict of destruction. Those who have recently returned to their dismantled houses, hoping for possible relief, are now at the mercy of the invaders.

The second recites that the British have at present withdrawn, and the Turkish officers are making preparations to take advantage of the well nigh defenseless condition of the inhabitants and put them to the sword. Money and ammunition on the part of the brave local defenders is exhausted. Fifty or sixty thousand are just now dying on the roadways. The population is exhausted, and the people are starving and despairing.

These people turn instantly to America, and our Government is urged to act. Christians are asked to pray, and to give generously and promptly.

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We confess too little knowledge of political economy, finance and business science, but it would seem to require but little knowledge to apprehend the sense of the remark that

**Let All** the simplest and most effective way to  
**Get to** increase the value of a dollar is to put  
**Work** more goods of all kinds on the market.

We would not be called upon to pay \$20 for a pair of shoes if the factories were glutted with them. Nor would rents have soared where they are if new houses and apartments were being built.

The war withdrew 26,000,000 men from productive industry. Is it any wonder that prices are high? Why, then that the war is over, do not all of us get to work?

Strikes for higher wages and shorter hours will never bring down prices, but on the contrary they will increase the cost of living to the extent that a universal famine will threaten the collapse of things. Profiteers? Where is the greater number of profiteers these days?

May God give us a revival of sense, and judgment, and industry, and economy, a revival of righteousness before it is too late.

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In Protestant churches where a liturgy is used the President is prayed for every Lord's Day. It is a fine and suitable thing to do, and if it had no other value, think how it tends

**Pray for the President** to nourish patriotism, to temper partisanship, and to maintain the respect which is due from all of us to that high office.

But even where the President is not prayed for every Lord's Day he is commonly remembered at religious services on Thanksgiving Day.

We hope he will not be forgotten anywhere on this occasion. If he ever needed our prayers he needs them now. To carry the colossal burdens of his position under the best of circumstances is enough to crush him, but when his natural strength is less than normal, how we should sympathise with him and try to help him with our prayers!

A Christian can feel thus no matter what his politics may be, and no matter what opinion he may be holding at the moment either on international or domestic affairs. How happy we should be that this is true!

## The Naked Sword

By William Olney, London, England

"It is God's Word, not man's comments upon God's Word, that saves souls."—Rev. R. M. McCheyne (quoted by Rev. C. H. Spurgeon, Sermon No. 172)

Not dazzling argument, in words  
Of careful, cultured choice, affords  
The edge, keener than human swords;  
But living truth, applied to souls  
Which wounds with stroke which is the Lord's  
That only mind and heart controls.

Take thou the naked sword, and fear  
Lest studied "scabbards" charm the ear  
And hide the blade; say to men, "Hear,  
And your fast-dying souls shall live."  
The Word shall wake th' repentant tear,  
And Peace and Righteousness will give.

# Christian Education: Its Relation to Modern World Life

By Rev. Robert McWatty Russell, D. D., LL. D.

An Address at the Graduation Exercises of The Moody Bible Institute

**M**ODERN Christendom is confronted by the appalling defects of its educational system. Chief among these is the tendency to eliminate the Christian element.

Education is intended to acquaint man with his true environment, and to train him to live in harmony therewith. "To educate," says Webster, "is to instill into the mind principles of art, science, morals, religion and behavior." "To educate in the arts," he says, "is important; in religion indispensable."

Our modern educational system is imperiled from three sources: An exaggerated materialism, a pretentious psychology, and a pedantic pedagogy.

## I

The German system of public instruction, so long held up as a model for the world, consisted largely in "systems of science, philosophy and theology wrought out by minds that had thrown off the authority of divine revelation," and placed the supreme emphasis of thought upon the material. Every true scholar must rejoice in our modern triumph in the realm of natural science. It is to the credit of modern life that in the last fifty years we have made more progress in the physical sciences than was secured in the last two thousand years. Obtaining mastery over nature is in accord with God's original purpose for humanity, and the charter of man's liberty to study nature and dominate her forces was given in the morning of creation when God, viewing both nature and man, the crown of His creation, issued the command, "Subdue it." But it is lamentable that man in making a closer scrutiny of the earth should lose his vision of the sky; that because of finding fire-flies in the meadows he should forget the stars, and that through an increased knowledge of things physical the modern generation should be taught to worship at the shrine of matter, force and motion, ignoring the spiritual trinity of "Father, Son and Holy Spirit." Materialism is a menace to modern life.

## II

### A Pretentious Psychology

We suffer likewise from a pretentious psychology. Psychology is a noble science. The science of mental phenomena, as dependent upon or correlated with physical changes, is worthy



Robert M. Russell, D. D.

of much attention, but it should not exclude theology or rob mankind of spiritual treasures. Pope was roaming in a mental fog when he wrote:

"Know then thyself; presume not  
God to scan,

The proper study of mankind is  
man."

With vision clarified as to our nature and needs, we can answer:

Look thou on high; thy source is  
not the clod,

The proper study of mankind is  
God.

A pretentious psychology would account for all the spiritual phenomena of sainthood, ancient and modern, without recognizing the existence of a personal, self-revealing God, or a world-Saviour, historically accredited by His resurrection from the dead. A pretentious psychology finds no need for the activity of the Holy Spirit in the phenomena of conversion. The new life produced by regeneration is classified as a movement of adolescence. The faith of the early disciples in the resurrection of Jesus is traced to the mere subjective experiences of men in whose hearts there was a struggle of sorrow and hope. Christian ethics the world of course needs, but it is presumed that these may be accepted and retained without definitely relating them to a divine teacher. In other words, our modern psychologist proceeds cheerfully to cut down the tree of historic Christianity, vainly imagining that its ethical shade will remain for world life. While boldly eliminating from the gospel record all that lays claim to the miraculous and finding no source for spiritual phenomena outside the movements of man's own mind, these teachers still desire to be viewed as Christian men and seek to be the guides of a new generation. Because of the prevalence of this kind of thought, young people, who go forth from Christian homes with Christian faith in their hearts, return from the colleges and universities talking of "the mistakes of the Bible," "the folk-lore of Genesis," "the myth of Palestine," and "the impossible theological vagaries of Paul." A pretentious psychology writes "myth" where our fathers wrote "revelation," and would substitute for the glorious light from the "Sun of Righteousness" the pale gleams from the rush-lights of human speculation.

## III

## A Pedantic Pedagogy

A third form of danger to our educational system is a pedantic pedagogy. Pedagogy, or the science of teaching, is important; and much good has come from rational effort to secure the best lines of approach to the child mind and the true proportion and order for the presentation of truth. But much of modern pedagogical theory, in so far as it concerns religious education, is chimerical, unscientific and absurd. For instance, it is claimed that it is only after a long course of instruction that the child should be confronted with the truths that involve personal relation to God. Religion is to be taught with a reversal of the chronological order. Instead of starting with the story of creation and saying, "In the beginning God created the heaven and the earth," and then following this with the story of sin and human need, and God's manifestation in Christ, child religious education is to begin with the latest phases of Christian phenomena. He is to learn about religion by observing the conduct of his parents and Christian friends. Next comes the biography of modern church leaders, and in this line he is later to study the development of Christianity as seen in the lives of Luther, Calvin and Augustine. Pushing further, there will come studies in the life of Paul and Jesus, and then the political and social life of Israel. In all this progress the Bible is not to be made a text book. Indeed, none but these pretentious modern scholars, with their vision of how to eliminate the unhistorical from the Bible, can be trusted to prepare these progressive lessons for the young. Indeed, it is claimed that better illustrations for the fostering of the Christian life can be found in modern history than in Bible history. Says one, "How few are the stories in the Old Testament that can not be matched by better ones from recent American history! Compare any incident in the military history of Joshua with incidents in the career of Washington. Compare the story of David on his death-bed, giving bloody advice to his successor, Solomon, with that of President McKinley on his death-bed, singing, 'Nearer, My God, to Thee.'" Such books as Jacob Riis's *The Making of an American*, Edward A. Steiner's *From Alien to Citizen*, Mary Antin's *Promised Land*, and Booker T. Washington's *Up from Slavery*, are considered as quite superior to the Bible for the inculcation of Christian morality and patriotism. Indeed, where the Bible is used, care must be taken not to submerge the child-mind with advanced truth concerning his relation to God. Perhaps the largest truth for little children to be learned from the Bible story of the Good Shepherd is that we should be kind to animals. Later, after years of study embracing Jewish history and comparative religions, there will be provided a series of lessons on the great doctrines of Christian faith 'particularly

the doctrines of God, prayer and immortality."

The above is a true exhibit of the scheme of certain forms of modern pedagogy for the education of the child. How far it is from the Biblical way and the natural way is easy to discern. The true Christian life is union with God and the development of knowledge of God through that union. The true physical education of the child does not consist in lectures in anatomy and hygiene, and later the providing of nourishing food and the placing of the child in the mother's arms. The reverse order is the process. The personal touch and the personal ministrations comes first. Life consists of living, not knowing how to live. Generations of men enjoyed and digested food before ever a book was written upon processes of digestion or the movements of muscles that control the jaws and the existence and activity of submaxillary and sublingual glands. The men who have moved the world spiritually were not educated by this new-fangled method of a pedantic pedagogy. Moses, Samuel and Daniel and the heroes of modern faith looked with child eyes into the face of God, and met the temptations of youth because of seeing the invisible, and of being consciously girded by the everlasting arms. The modern theory of religious education for childhood should hardly be dignified with the term pedantic pedagogy, it should rather be styled attenuated assinnity. Modern indifference and opposition to Christian education should be met by clear and persistent challenge as to the importance and reasonableness of the Christian element in education.

## Knowledge the Measure of Life

Any educational system is rational only as it includes the spiritual and puts the soul in contact with God. In both scientific and religious phase, the measure of life is knowledge. Life is high or low, broad or narrow, according to the nature of the environment with which the organism has the correspondence of knowledge. The worm life is of a low order because its environment is limited; in fact, it knows nothing but mud. Bird life is higher because its circle of knowledge is wider, including earth and air, sunshine and shadow, song of companions and the whisper of wind in waving grain and leafy forests. Man's life stands highest in the scale of earthly being because his is the ability for correspondence with the wider circles of reality. Man knows the elements of the earth better than the worm, the tints of field and sky better than the birds. He holds a social fellowship with the people of his own age and locality, and then sweeps out to discern the historic and geographical conditions that have characterized the lives of other ages and continents. By patient research he produces multiplied sciences until his environment of knowledge includes the chemistry of earth and air, the measured pathway

of comets and stars, the philosophic dreams of men concerning the origin of nature's phenomena, and indeed every interest that throbs in the heart of the race universal.

### The Widest Circle of Truth

The widest circle of truth, however, is not that which concerns sun and stars, or even race history and philosophies, but that which concerns God, the infinite One whose power lies behind all physical forces, and whose truth furnishes the light for all the broken beams that enter into human philosophies. "This is life eternal," said the great Teacher, "that they may know thee, the only true God, and him whom thou didst send, even Jesus Christ." The only truth, therefore, that holds within it the promise and potency of an endless and happy existence for man, is the truth that centers in Jesus Christ as the Revealer of God, and thereby furnishes man with an inner life principle and an eternal environment. It is plain to the most casual thinker that life as a function consists of harmony with an environment. Every earthly phase of man's life must, in a sense, be transient, since all earthly environments fail, while our whole assurance of a happy immortality consists in our harmonization with an eternal environment, even God in Christ. Christian education, therefore, becomes a prime necessity in any scheme of culture which aims to take account of man's real nature and needs, and to embrace in its scope the supreme facts of life. Without it, we shall have the tragedy of one who was born a man dying a grocer or a banker, and the anthropos, or sky-gazing creature, becoming a transient spectator of earth's dust.

### A Spiritual Universe

Christian education emphasizes the truth that we live in a spiritual universe, and that God is behind His creation. It is pathetic to think of a man in a laboratory holding in his hands the tubes of combining elements, or bending over the crucible, and yet failing to recognize that God is the great Chemist in the laboratory of nature, that a supreme intelligence has mingled the gases of the air for our breathing, combined the elements for the waters of ocean and fountain, and arranged in a wondrous way the combinations that give us the scent of the rose, the flavor of the strawberry, and the lusciousness of the peach. It is equally pathetic to think of a teacher in the physical laboratory manipulating his electric machine, producing sparks and intonations, feeling a pride in his work, and recognizing that his personality and mental power has something to do with every electrical manifestation, and yet failing to bow in reverence at the thought that when night is lurid with the lightning and the storm-clouds answering each other in flash and roar, there is behind this the power and personality of an infinite thinker.

The mathematician who draws his lines upon the board is not fit for the leadership of his class unless he perceives that the universe has been laid out by a mathematical mind, and that we have our ideas of circles and angles because God had first His in the orbits of the planets and the lines of crystallization in snow-flake and rock. Inventors who are proud are simply drunken with folly, for what are our greatest inventions and most splendid mechanical achievements but meager copying of the works of God? Have we invented the trowel and chisel as implements for building? God gave us the models in the beaver's tail and tooth. Have we in surgery devised the scissor lance? We copied it from the probe of the black fly of the Adirondacks. Have we augers for the boring of wood and cast-iron linings for the tunnels beneath our rivers and hills? We copied the one from the head of the locust-borer and learned of the other from the ship-worm which bores by means of a funnel-like projection on its head and enamels the sides of the tunnel in its progress with the exudations from its own body. Did Eddystone erect a light-house to withstand the storms of a century? He patterned it from a tree trunk, and indeed erected a granite oak. Did Paxton the gardener out-do the architects in presenting roof plans for the Crystal Palace of London? He copied the architecture of God in the Victoria-Regia leaf. Do our modern band-stands constitute wonderful contrivances for the projection of sound? We learned the method of construction by the study of the human mouth. Have we the process of making paper from wood pulp? It is as old as the world among wasps. Have we the kodak-camera, with its instantaneous process of making pictures? God anticipated this in His furnishing of eyes to animals and men, and provided a process of printing the picture, developing it in the dark room of consciousness, and transferring it to the halls of memory, in a way which cannot be equaled by our inventions. Think of what you will along the line of our mechanical contrivances, whether these be pulleys, levers, stranded ropes, or beams and arches, and you have everything anticipated by the thought of God in the wondrous structure of the human frame or in the devices of nature. Inventions in all lines have been anticipated. Our storage batteries had a prototype in the electric fish; our armor plate in the scales of the crocodile; our plumbers' clutch-wrench in the claw of the lobster; our telegraph and telephone system in the nerve-lines and centers of the body. Everything beautiful in art is copied from God's work in nature. Not only do our painters find inspiration and color-schemes in sunsets and landscapes, but when the weavers of old sought color and harmony for the beautiful cashmere shawls of our grandmothers, they copied these from the wings of the Indian butterfly,—a creature God had made.



### A Self-Revealing God

Christian education not only recognizes that the power of God is behind all physical phenomena, but that He is possessed of moral attributes, and is a self-revealing God. Romanes, a scientist of the last century, emerged from the doubt and unbelief into which he had been plunged by his scientific studies, through the realization that true reasoning demands belief in the existence of a self-revealing God. During the period of his skepticism he read in a magazine of science the story of the discovery of some new crustacean in the Japanese waters. The discoverer was a college friend, and later a missionary. Romanes wrote his former school friend asking how he, a man possessed of keen scientific instincts and mental powers, could still go on believing in the myth of Christianity. The missionary replied that he was a Christian because he used the same kind of common sense in his religious reasoning that he did in his scientific thinking. He pointed out that in scientific studies he had found that the possession of an organ by any organism was the pledge that there existed something in the environment which corresponded to the character of the organ. The eye stands as the pledge that there is light; the ear that there is sound; the lungs that there is air; the olfactory nerves that there are odors. Following this line, it becomes evident that since man is possessed of conscience, demanding loyalty to God, and worshipful emotions, causing him to seek a throne of glory and power, therefore God must be a self-revealing God, or else man in the loftiest phases of his nature is an organized life. Romanes accepted the logic of his friend, returned to the faith of his fathers, and wrote a book demolishing the arguments of his previously published infidelity. Men are not laying aside their reason when they accept the facts that center in Christ. Faith is not as the facetious boy described it, "Believing what we know isn't so," but faith ever deals with fact, and is the acceptance of fact upon the basis of adequate testimony.

### The Text-Book of Religion

Christian education also presses the conviction that the Bible is the product of divine revelation, and that in it we have an infallible text book for the religious life.

The Bible is unmistakably clear in its claim to infallibility and authority. It is perhaps this that makes it unpopular in world thought, either as law or literature, for sinful man is rendered restless by its strictures of judgment upon his mode of living and its lurid description of his moral end. John Wesley was right in saying that the Bible must be more than a mere human book. Bad men would never have written a book which condemns their own actions and promises them an eternal hell; while good men by their own natural utterances could not

have produced it since their claim of divine inspiration must be true or else the evidence of their hypocrisy and pretention, thereby changing their classification from good to bad. The Bible's estimate of its own infallibility and authority is the only reasonable estimate of the Book.

### The Testimony of the Competent

It is significant that the noblest intellects of the world have pronounced the Bible supreme, both in moral teaching and literary excellence. Sir Matthew Hale said, "There is no book like the Bible for excellent wisdom and use." Sir William Jones said, "The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatsoever age or language they may have been written." John Quincy Adams said, "In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue." Of the Bible, Garibaldi said, "This is the cannon that will make Italy free." Horace Greeley wrote, "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom." William H. Seward, Secretary of State under Lincoln, wrote, "The whole hope of human progress is suspended on the ever growing influence of the Bible." Asked by a pagan ambassador concerning the secret of England's national greatness, Queen Victoria gave him a Bible, saying, "This is the secret of England's greatness." In his centennial letter to the American Sabbath-schools, President Grant wrote, "To the influence of the Bible we are indebted for all the progress made in true civilization;" while Froude in his essay on Calvinism says, "All that we call modern civilization in a sense that deserves the name, is the visible expression of the transforming power of the gospel." Dan Crawford, the missionary, writes, "In Africa, I was shut up with my Bible, the Book with a million eyes." Honorable H. P. Claxton, National Commissioner of Education, says, "The day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum." General Francis V. Green, when presenting a copy of the Bible to each of a graduating class of West Point, said, "No man can justly claim to be educated who is not familiar with the contents of the Bible." Such being the consensus of the competent concerning the value of the Bible, surely it is worthy of a place in our modern system of education, and should be read in some solemn period of each day when schools, colleges and universities strive to have the hands of their moral time-pieces set to the meridian time of God.

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### The Christian Use of Reason

It can also be justly claimed by the advocates of Christian education that a Christian use of reason in the physical realm guards the youthful mind against the assaults of unbelief and prepares for the acceptance of the fundamental doctrines of the gospel. It is a scientific principle that life cannot be produced without the touch of pre-existing life, and that no form of matter can climb from a lower kingdom to a higher without the invitation from above. This is illustrated by the fact that the materials of the soil remain in the mineral kingdom until invited by the life of the seed to the vegetable kingdom above. That which is vegetable ascends to the animal kingdom through the touch of animal life in mastication and digestion. The forces of animal life remain such until the flesh of the market-place becomes the food of our table, and then those forces that produce the squeal of the pig and the bellow of the ox become sublimated to produce the high notes of the primadonna or the basso profundo of the concert soloist. Since this is so in the realm of nature, why should we be surprised to learn that in the realm of grace we must be "born again" before entering the Kingdom of heaven, and that there is a Kingdom of God and goodness, in which the soul can come only as it is born from above?

### Conformity to Type

A proper recognition of the natural law that like produces like, and a proper discernment of the place of heredity in human development, prepares for the easy acceptance of the Bible doctrine that a fallen Adam would beget children in his own image, and that a lost race to have redemption must become connected with a Second Adam through a faith that overcomes the power of heredity, and an imparted power which secures conformity to a divine type.

### Revelation by Limitation

A clear discernment that in the study of time and space and electric energy, that which is infinite can be apprehended only in terms of limitation, will secure a mental hospitality for the great fact of the gospel that the infinite God revealed Himself through limitation, and that Jesus Christ was God expressed in terms of humanity. To illustrate, we cannot apprehend space in its infinitude, but we must first think of extension between our hands and then that which stretches between the walls of the room or in wider circles until the mind sweeps out to the orbit of Neptune and the circle of the stars. All thought of infinite space is, however, in terms of limitation. Likewise as to time, we have the measure first in the ticking of the clock, in the passing of the hour, the day, the sweep of a generation, and the cycle of a century, but all in terms of limitation. Electric energy as far as we know it seems infinite, moving under the

same laws here and in the pleiades. Yet we know of this universal energy only as by limitation we cause it to leap between the points of the arc-light or to pass through the platinum wire of the electric bulb, or the supply wires of our trolley system. The student who understands these facts of the natural world in their parallel relations with the thought of the spiritual, will in reverence realize that God to manifest Himself must resort to the method of limitation; that in the human life of Jesus, lived nineteen centuries ago, there was the manifestation of the divine perfection, the flashing before humanity of the very light and life of God; and that God must have for ever remained an unknown God unless subjecting Himself to limitation, and in Jesus Christ shining forth indeed as the Light of the world. In truth, men are never hindered from accepting the gospel of Christ because it is contrary to reason, but by failure to recognize that the movements of God in revelation meet the highest demands of reason.

### The Christian Teacher

Because of all this, there should be an insistent demand by those who control our educational activities for the Christian teacher. Christian character in the teacher is a prime necessity. Teachers create atmosphere, and atmosphere is an essential of spiritual health. A teacher with an unbelieving or flippant attitude toward Christian truth can vitiate the atmosphere of a university. Leadership by such instructors constitutes the tragedy of education in many of our leading universities. Somewhat recently a professor of philosophy in a prominent eastern university closed his course of lectures with the following words: "It must be apparent to you that the course of lectures to which you have listened has in some sense been destructive in that it has dealt with some of the beliefs that you have deemed important and basal and has shown that they are not. This, however, is the resultant conviction of my years of thinking that we are probably in a universe governed by spirit rather than by blind material force, and that we have a little more than a fighting chance for our belief in God and immortality. But to declare that these things are certain, is foolish, for they are not; and to teach little children that these things are certain, is wrong, for when they grow older and find out different, it may affect their morality. Anyway, we are in this world to clean up as much of it as possible, and it does not behoove us to think much about immortality or God." Most of the supporters of our great universities agree with the Davidic sentiment, "The fool has said in his heart, There is no God;" but they should go further and say that neither the fool, nor the near-fool, who is without convictions concerning God and immortality, shall display his vacuity in the class room of institutions supported largely by Christian contribu-

tions. Even a modern teacher of philosophy should be sufficiently informed in history to know that Jesus Christ has lived and taught in this world, and he should have sufficient reasoning capacity to conclude that He who spoke with absolute perfection concerning all the ethical relations of humanity could not have been blindly mistaken in all His estimates of His own nature and His transcendental relations to the Infinite. True teaching has to do with the facts of life, and the greatest and most important fact with which human thought can deal is "The Fact of Christ."

### The Bible in the Home

Consistent effort for the advancement of Christian education should have very definite aims; the return of the Bible to its place of importance in the home should be sought. Our colonial fathers read the Bible morning and evening in family worship. Burns, in his *Colter's Saturday Night*, declares the importance of family religion, when he said

"From homes like these fair Scotia's grandeur springs,  
That makes her loved at home, revered abroad."

The Christian character which we crave for youth secures its true foundation through the use of the Bible in the home. At a social purity convention in Pittsburgh years ago, a speaker earnestly advocated the teaching of sexology in the public schools and the taking of our boys at a somewhat early age to the museums of anatomy where they could see evidence of the appalling batteries of disease with which God sweeps the pathway of sensuality. "Only thus," he said, "can we hope for sexual purity in modern life." At the close of the address a man dignified by age and culture arose and said that by the grace of God he had lived a life of purity; that into his youthful hands there had come no books on the sex problem; that he had never been privileged in his youth to visit a museum of anatomy, but that the Bible had been read through and through in his home in family worship; that he had been introduced to the problems of sex life by its sacred literature; that he had learned of God's ideal for the fellowship of men and women in domestic life; that in the hour of temptation his shield had been the thought of God and his answer that of Joseph in the hour of supreme test, "How can I do this great evil and sin against God?" Nothing less than the sanctification of the affections will secure for mankind the life of purity, and for this sanctification there is no other method than that described in the petition of Jesus, "Sanctify them in thy truth, thy word is truth."

### The Bible in the Public Schools

The Bible should have its old place in our public schools. In the beginning of our national life, it seemed assumed that ours was a Christian

nation, and most of the States provided for the reading of the Bible and prayer before the students of our public institutions. In later years there has developed much effort to exclude the Bible from the public schools. The Supreme Court of Wisconsin has decided that the Bible as a whole is a sectarian book and may not be used in the school room, although portions of it are not sectarian and may be read with profit. The Supreme Court of Illinois has declared the Bible sectarian without making any such exception. Attorney-generals have decided its use illegal in California, Missouri, Minnesota and Washington. State school superintendents have rendered similar decisions in Arizona, Montana and New York. The method of reasoning in such decisions is absolutely illogical, and applied in another direction would include Lake Michigan in the present prohibition movement, on the ground that water is a basal element in all intoxicating beverages. Bible truth may be a part of all sectarian creeds, but the Bible is not sectarian. It is high time for Christian voters to make Christian character and logical consistency qualifications in candidates supported for state and national offices. It is true that the majority of public school teachers are without the wisdom and discernment to choose the most helpful portions of Scripture for daily readings in the schools, but there could be a union of Protestant, Catholic and even Jewish intelligence in preparing a book of selections from the Bible that would give to our youth its great historic trend and ethical principles. It seems withal unreasonable to punish criminals for the violation of laws that have not been clearly set forth and impressed in the system of public instruction that trains for citizenship.

### The Bible in the Colleges and Universities

Chairs of Bible should be established in all our colleges and universities. The movement is already strong for this in our church colleges, but university life is not complete without at least the elective opportunity of studying that Book whose truth is the fountain head of our civilization, and whose legislation is the source of the major part of our laws.

### The Bible in the Modern Pulpit

The Bible needs restoration to many of our American Protestant pulpits. Preaching has become too largely the taking of a fragment of Bible literature and the production of a moral essay upon its principles. A modern popular magazine prints the humorous request of a minister that the magazine shall be issued bi-monthly instead of monthly, on the ground that each issue contains so much of good material that he cannot give it all out to his people in the four Sabbaths of the month. More than one minister needs reminding that his commission is to preach the gospel, and that his sermons are to be taken from the Bible. A minister may with profit indulge in wide reading of current litera-

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ture, but his sermon thought should center in the Word of God. The people of our congregations read the magazines. They are confronted with that which is new when the Bible is presented. The latest world news is found in the prophetic portions of Scripture.

### **The Bible in Theological Seminaries**

The study of the English Bible should have a larger place in the curricula of our theological seminaries. Too often the method of study is merely critical, and the student comes out with more knowledge of the oppositions of destructive critics to the Bible than of the Bible itself. In many cases so much place is given to the study of historic and comparative theology that the student is left without knowledge of true biblical theology, and is therefore without preparation to give a real message to his future congregation. Religious thought should always be Christocentric, while the curricula of theological seminaries should always be Biblio-centric. Too much time is spent with matters almost totally unrelated to the future work of the ministry, while in many cases what is called modern critical scholarship undermines faith in the Bible as the authoritative revelation of God. In the class room of a supposedly orthodox theological seminary of a denomination noted for orthodoxy and conservatism, I heard a professor of scholarly reputation conducting his class review. He was dealing with the closing chapters of Matthew's Gospel, and asked a student concerning the apparent meaning of a certain passage on Kingdom truth. The student gave a clear answer as to what Jesus had said. The professor then asked, "Could Jesus have taught such a doctrine?" The answer, which came as an echo from a previous recitation, was that Jesus could not have taught such a doctrine, but that it found its place in the Gospel because no matter what Jesus said about the Kingdom, the disciples were so obsessed with their theories of Jewish eschatology that any truth uttered by Him would have taken the shape of their mental mold, and thus express the thought of the disciples rather than the teaching of Jesus. The professor approved this "made-in Germany" theory of interpretation, and thus not only robbed his class of the true teaching of God's Word, but denied also the fundamental idea of Bible authority and inspiration that "men spake from God moved by the Holy Spirit." A radical reform is needed in the teaching methods of our theological seminaries, if we are to have a gospel ministry which shall speak with power.

### **Desirable Results**

Some very desirable results will be secured by a new emphasis on Christian education.

A spirit of sobriety will be brought to the youth of our age. The pleasure-loving spirit of our time will be challenged with the voices of eternity. With the Bible restored to its place in the home, our Josephs will learn to meet

temptation with the shield of God's conscious presence, while our Daniels in college and university environment, where incense of tobacco is ever burned to a deified appetite, may purpose in their hearts not to defile themselves.

A holy discontent will also be awakened at the industrial and social conditions of world life. Already we have a murderous discontent that would seek redress of wrongs in all forms of riot and destruction. This should be supplanted by a sober recognition of world ills. It is to the discredit of our civilization that notwithstanding the fact that God furnishes unmeasured wealth in the mountains and in the seas, and sends bounteous harvests to hillsides and plains, millions are in want because human selfishness forbids the proper distribution of divine mercies. With the products of mechanical ingenuity, multiplied in labor-saving machinery, we find life each year becoming more strenuous, and the problem of how to make both a living and a life more complicated. We have great national and state scandals of graft and in most cases not sufficient moral power to bring criminals to justice. With God furnishing every means of comfort, the nation continues to have periods of writhing in want and misery, fear and mistrust. Christian education would produce a holy discontent with such conditions.

### **Christian Remedies for Modern Wrongs**

It should go further and inquire into their causes, and seek adequate remedy. It is folly to talk of over-production as the occasion of glutted markets, when there are thousands of people yearning for the things produced, yet without the purchase money for their securing. Meditation upon the life and spirit of Jesus in the matter of furnishing bread to the hungry will bring some lesson for our economic life. Jesus was the incarnation of that power which still takes the seed of the husbandman and multiplies it into the laughing harvests. His method of meeting human need and His spirit of philanthropy should guide modern thought. He provided for an orderly arrangement of the needy groups of humanity. He asked that those nearest to Him in power and efficiency should distribute the blessings that fell from His hands. There would doubtless have been a vacancy in the ranks of the disciples had Judas and some companion striven to conceal a third of his provision in cold storage so as to wait for the increased pressure of need with the festival throngs. In the presence of Jesus the great motive of distributing effort was not the profit of the twelve baskets that came at the end of the service, but the joy of working with Jesus for human need. Humanity needs regeneration by the Holy Spirit to change its methods of selfishness into those of philanthropy. It is not fitting that human ambition should find its initial expression in the amassing of great fortunes regardless of the general condition of mankind,



and its subsequent expression in the endowment of universities for the rich and soup-houses for the poor. Christian education should lead to a form of life in which those with vast administrative power shall from the very beginning consecrate themselves to the duties and privileges of public life, and the making of our politics the application of moral law to public affairs.

### Modern Religious Apostasy

The effort for Christian education will do something towards stemming the tide of religious apostasy which is so marked in our day, manifesting itself both in world-life and the thought of the churches. Five distinct marks of a modern apostasy stand out in world thought.

### Reason for Revelation

There is first the substitution of human reason for divine revelation. Time was when the quoting of a Scripture verse meant the settlement of controversy, but today almost any tyro feels that his opinion may be superior to the knowledge of Paul, or even to that of Jesus Himself. It is quite true we should be thoughtful, and the experience of Christian faith does not involve the laying aside of our reasoning powers, but we shall find them quite sufficiently taxed to understand the words of revelation, rather than in effort to refute these.

### Attainment for Obtainment

A second tendency is the substitution of attainment for obtainment. The Bible makes it plain that lost humanity needs salvation. That salvation is the gift of God and not merely the result of human effort toward an ideal. "Educate! Educate!" is the cry of the modern world, without any emphasis upon the need of the absolute regeneration of man's fallen nature. "To inoculate our youth with the spirit of Christ," is one description of the modern ideal in apparent forgetfulness that humanity is too far along to be saved by vaccination on the outside, but needs the spirit of life within.

### Political Philosophy for Bible Prophecy

The substitution of political philosophy for Bible prophecy, in viewing the future, is a third mark of modern apostasy. Five years ago the eloquent sirens of our Chautauqua platforms were assuring the world of abiding peace because of extensive armaments, and a general spread of culture in human life. The world peace conference at Constance was interrupted ere it began, by the boom of cannon in the world's greatest war. Today the same teachers blandly assure us that endless peace is now at hand, absolutely ignoring the Bible teaching that God cannot make sin happy; that for the present age, "Wars, desolations are determined," and that down the centuries there rings the divine prophecy, "I will overturn, overturn, overturn, until he comes, whose right it is." A reading of

Bible prophecy will remove all illusions as to an immediate world peace.

### Social Reform for Individual Regeneration

The substitution of the social by-products of Christianity for the main product of individual conversion, is a marked feature of modern church policy. It is now claimed that the main effort of the church should center on the thought of better homes, better industrial conditions, better roads, i. e., the bettering of the conditions of the natural man, rather than individual conversion and the building up of a true social order through the securing of regenerated units. The present cry is for a great "get together" movement, forgetful that the great "get together" movement of Noah's day ended in Babel and the confusion of tongues; while the movement which is to save the world began with the age of promise, when Abraham, the lonely pilgrim, "built an altar unto the Lord." Instead of "get together," the modern cry should be "Get to God," for through union with Him there can alone be the unity of the race.

### Human Advancement for Divine Advent

The fifth mark of apostasy is the centering of human hope upon the advancement of the sons of men, rather than upon the advent of the Son of Man. It is boldly proclaimed in Christian pulpits that the advancement of the sons of men is the advent of the Son of Man, and that man is to lay aside his anxiety as to world events, because of human efficiency. One preacher lately said, "Let not your hearts be troubled, ye believe in God believe also in men; for there has never yet arisen a crisis with which man has not been able to cope." Everywhere we find what one has termed "The silliest version of Christianity," that mankind is advancing toward perfection by some process of evolution, or development of resident forces apart from what may be the movements of God in the heavenly sphere, and so that preaching is popular which magnifies the powers and possibilities of man, and makes scant references to the potency and promises of God.

### A Choice Between Hopes

Between all this and the plain teachings of God's Word, men must make their choice. The gospel of modern evolution has its hope:

"Red of the Dawn!

Is it turning a fainter red? So be it, but when shall we lay

The ghost of the brute that is walking and haunting us yet, and be free

In a hundred, a thousand winters? Ah! what will our children be,

The men of a hundred thousand, a million summers away?"

There is, however, a better gospel, and to it

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may this Institute, which received its charter for a fearless testimony from God, through its noble founder, always be true. There is a period of grace and glory for the world, but we are not bidden to look for it through the mists of a million years, nor are we to be disquieted by the darkness that may precede the dawn.

Darkness of night,  
Will the shadows deeper grow? So be it. But  
soon there will shine  
The gleam of the Morning Star, telling that  
day is near.  
Jesus the Morning Star and Jesus the Sun of Day,  
Will open the gates of dawn, driving earth's  
shadows away.

## Meddling With God

### 2 Chronicles 35:21

By Rev. D. McTavish, D. Sc., Toronto, Canada

Synopsis of an address at the Niagara Conference of the China Inland Mission

THE words "meddling with" are not in the original text, but are used both in the Authorized and the Revised Versions, and seem to express adequately the meaning intended.

King Josiah had a very successful reign. He honored God from the beginning by the reforms he instituted and the thoroughness with which he restored the worship and ordinances of the Temple.

There was great growth and development throughout the whole land. To overcome the Syrian hordes from the North he organized an army that was very successful in repelling their incursions. His military success may have inspired dreams of restoring the kingdom to the splendor of the days of David and Solomon.

If so, this soon led him into trouble. In the East, the Assyrian Empire was hastening to its final overthrow. The new Median power that was destined to be the means of its overthrow was fast rising in the East. In Egypt Pharaoh Necho II, a most energetic monarch, had ascended the throne. He built a large fleet, reorganized the army and the navy, and even attempted to dig the Suez Canal.

He, too, was ambitious to extend his empire, and while Media was engaged in war in the farther East, he

landed troops at Acre, and set out across the plain of Esdraelon to Damascus, and thence to the Euphrates.

In doing this he was passing beyond the northern confines of Josiah's kingdom and that king had no cause for interference. Tradition tells us that Jeremiah warned Josiah not to interfere with Necho as he was God's instrument of judgment against Assyria for all the evil that empire had done to God's people.

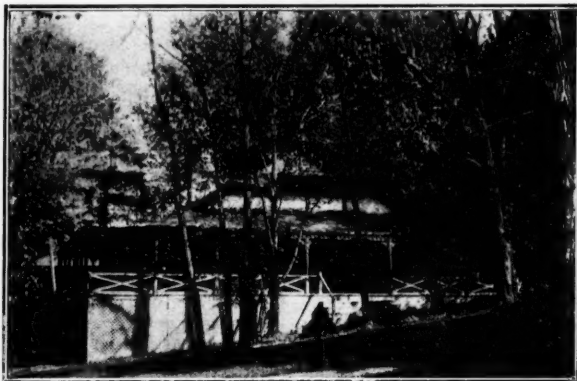
Whether that be so or not, the fact was in some way communicated to Necho, as we see from this text.

But Josiah would not be dissuaded from interfering with Necho, partly because he was elated by his own military successes, and partly because he did not want Egypt to have control on his northern border.

So, despite all warnings he went to war and was slain at the battle of Megiddo, 610 B. C.

The words of the text are the message Necho's ambassadors brought to Josiah—"Forbear thee from meddling with God."

There are various ways in which this may be done, for man is ever prone to assert his independence of God and take things in his own hands. The lesson of Josiah is that all such plans and efforts will sooner or later end in disaster.



The Pavilion at Niagara-on-the-Lake, Ont., Where China Inland Mission Conferences Are Held

We have many illustrations of this in nature, when we work in harmony with God's laws, they are our friends and helpers, but if we interfere with them it spells ruin. The man who cut open the cocoon to release its inmate found he had destroyed the butterfly's power of flight. The struggle to emerge was a part of its perfecting.

Let the God of nature open out the petals of the rose and it becomes a thing of beauty, but meddle with it in your feverish hurry—tear open its petals—and the beauty of the rose is destroyed. But in Scripture it was those who did the meddling that suffered.

### 1. Meddling with God's Plan

His plan often matures very slowly, and the natural impulse of our impatient nature, especially in this age, is to hurry things along. God had given a definite promise to Abraham that he should have an heir through Sarah and that his seed should be as the stars of heaven and as the sand on the seashore. But long years passed away and according to nature the promise seemed less and less likely of fulfilment. So, urged by his wife, he tried to hasten the accomplishment of the divine purpose. He began "meddling with God." Through Hagar the Egyptian he had a son Ishmael, and what was the result? Strife, misery, and sorrow followed, and the seed of Ishmael became as thorns in the side of Israel all the rest of their history.

"Wait only upon God; my soul be still,  
And let thy God unfold His perfect will,  
And He will work with hand unfettered, free,  
His high and holy purposes through thee."

### 2. Meddling with God's Ordinances

The story of Uzziah is just as sad in its ending as that of Josiah. In 2 Chronicles 26: 15, 16, we read, "His name spread far abroad; for he was marvellously helped till he was strong. But when he was strong his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God, for he went into the temple of Jehovah to burn incense upon the altar of incense." He, in his pride, assumed a function that pertained alone to the priesthood, and because the High Priest restrained him he burst forth in anger and was smitten with leprosy, from which he never recovered. He had profaned a sacred place and office. God will have men distinguish between the sacred and the profane.

The church of Christ is a sacred institution despite all the outward divisions, and the faults and failures of many of its professed members; despite the erroneous teaching within it. It is a serious thing to meddle with the ordinances of the church of Christ.

Marriage is one of God's sacred ordinances, established at the very beginning of our race. In the divine plan it is to be between one man and one woman only. But, like Uzziah, man knows better and has persisted in meddling with it, and so we have polygamy spreading its

slime and curse over the world. So in this ordinance there are only two things that can dissolve the marriage tie, adultery and death. But here again man is wiser than God, and family life is being blighted, and society poisoned by easy divorce.

Again, the Lord's Day is one of God's sacred institutions, and men cannot trample upon it and escape the consequences.

### 3. Meddling with God's People

When we read the story of Esther, we find in Haman a striking example of a man who from vanity and jealousy sought to destroy God's ancient people. He hated Mordecai the Jew, the Uncle of Esther, because the latter would not make obeisance to his fancied greatness. So to get rid of him, he planned the massacre of all the Jews in the realm, and very nearly succeeded. But judgment swift and sure fell on him, and he himself was hanged on the gallows he had erected for Mordecai.

If history has made anything clear, it is that the nation or individual that meddles with Israel will suffer for it sooner or later. In what countries have the Jews been most terribly meddled with during the past few centuries? Is it not in Turkey and in Russia? Look at these nations today. Turkey is prostrated, never to rise again, while the Jew is back again to his own land and to his beloved city. Russia with its pogroms has massacred Jews by the thousand, and today Russia is torn in pieces and bleeding at every pore. If we accept Romans nine to eleven we cannot fail to see that God has a special purpose yet to accomplish through this people, and while there is a blessing promised to those that love them, there can only be judgment to those who meddle with them.

### 4. Meddling with God's Word

We have an illustration bearing on this in Jeremiah thirty-six. Jeremiah received from Jehovah a message concerning King Jehoiakim and Judah, and it was written on a parchment scroll by Baruch his scribe. When it was read to the people, they were greatly alarmed, and urged that it be brought to the notice of the king. When it was read to him, the king took his penknife, and cutting it in pieces, threw it into the fire in the brazier before him. The prophecy was not lost, for Jeremiah said to Baruch, "Take thee again another roll and write in it all the former words that were in the first roll which Jehoiakim hath burned."

A great many have undertaken to destroy the Word of God as Jehoiakim did but have failed. The Roman Emperors tried to do it, and papal Rome has destroyed Bibles by the thousands, but there never was such an issue of the Word of God as there is at the present time.

But a more subtle attack has been made upon it by radical criticism. For more than half a century Germany has been the fountainhead of this, and the war has revealed the moral conse-

quences of meddling with God's Word. Jehoiaxim suffered the consequences of his contempt for the Word and its warnings by being carried in fetters to Babylon. All recognize the value of careful and scholarly study of God's Word, when it is reverently done, but woe to those who practice penknife criticism, and cut out of the Word of God what does not accord with their judgment.

#### 5. Meddling With God's Service

In Acts 13: 4-12, we read that when Paul was in Cyprus the Word laid hold of the heart of the Roman proconsul, Sergius Paulus, but a man named Elymas, who was making money out of sorcery, and feared he might lose his revenue, interfered with the work of God and "tried to turn aside the proconsul from the faith." Paul delivered a terrible rebuke to him, "O full of all guile and all villany." The sorcerer was smitten with blindness—the very condition in which he sought to keep his dupes—and had to be led out.

When a genuine work of God is going on, it is a serious thing to speak against it, or cause those who might be blessed by it to be turned aside. You may not approve of the method, but if God's Word is exalted and men are being brought from sin to God, it is a serious thing to belittle it in

such a way as to turn aside those who might be helped by it. Not infrequently has the criticism of the sermon around the Sunday dinner table destroyed the confidence of the children in their minister and made it impossible for him to help them. To inject doubts into the minds of children is in the sight of our Lord one of the most deadly evils.

#### 6. Meddling with God's Supreme Purpose

In Matthew 16:23 when Jesus told His disciples that He must go up to Jerusalem and there be killed, and on the third day rise again, Peter undertook to meddle with this purpose of God and said, "This be far from thee, this shall not be unto thee." Jesus' reply was an awful rebuke, "Get thee behind me, Satan."

It is our wisdom to seek to discover God's purpose, and to work and live in harmony with it. So too, when for His purpose, God lays His hand on any life—it may be your son or your daughter—it is a serious matter to interpose and say, "O, I cannot give up my child."

True success and blessing in life will depend entirely upon the degree in which our lives are in harmony with God, for "who hath hardened himself against him and prospered?"

### He Staggered Not (Romans 4:20)

By Charles Frederic Sheldon, D. D.,  
Perry, Ia.

He staggered not; but marched right on,  
That ancient hero, Abraham.  
He trusted in the Eternal One  
His heart had heard God say, "I AM."

He staggered not; though unbelief  
Sought everywhere to bar his way.  
The promise gripped his eager soul,  
And nothing could his progress stay.

He staggered not; but strong in faith,  
Believing God with all his soul;  
By faith o'ercame his every foe,  
The promise led him to his goal.

He staggered not; but glory gave,  
To God, whose promise he believed,  
Sure that in God's own good time  
The promised heir should be received.

So let me live my life each day;  
And stagger not, but still believe,  
That in my Father's own good way,  
All that is best I shall receive.

## Ignorance the Mother of Ingratitude

By Rev. James M. Gray, D. D.

This is a sermon, preached at a Union Thanksgiving service in Boston about thirty years ago and now printed, not on its merits, but because the preacher insists upon it. See editorial, "An Old-Fashioned Thanksgiving Sermon."

Illustrated by cuts of historical locations in Boston at the time the sermon was preached.

**F**OR she did not know that I gave her corn, and wine and oil, and multiplied her silver and gold which they prepared for Baal" (Hosea 2:8).

The history and meaning of this text are very plain. The prophet is alluding to the nation of Israel under the figure of an unfaithful wife. He has already, in summary, related her fall, her chastening, and her future recovery. But at this verse he returns again to the subject, enlarging both on the impending infliction and future mercy, assigning as the cause of the affliction, the ingratitude of Israel for the material blessings of Providence she had received. Ingratitude, which in turn grew out of ignorance of the source of those blessings. "For she did not know that I gave her corn and wine and oil. The stress is on the pronoun *"I"* which is emphatic in the Hebrew.

Israel was not altogether unaware of, or oblivious to the blessings she received, but she attributed them to the gods who represented the

functions of nature. As another expresses it, "They took God's gifts as from their gods, and made them into gods for them."

To give the glory to Baal was only an earlier form of ascribing the same honor to the "laws of nature," a phrase rather more cultivated and, therefore, more familiar to modern ears. "By attributing to planets influence over the affairs of men, and worshipping the supposititious gods who presided over those planets, they differed in no essential feature from those in the present day who displace divine providence with destiny, or fortune, or fate."

### I

#### Wilful Ignorance is Sinful

But to appreciate the situation, it is needful to reflect that Israel's ignorance was a wilful, and hence a *sinful* ignorance. The lack of knowledge was not so much lack of understanding as lack of disposition, lack of will. They might have known better had they chosen so to do.



The Old State House, at the Head of State Street

From the "Boston Traveller."



For example, when in his Epistle to the Romans Paul charges the heathen world with like criminal ingratitude, he tells them they were without excuse; for the invisible things of God, i. e., His eternal power and Godhead, were seen in the creation of the world, being understood by the things that were made.

No man will be condemned by our righteous God for lacking that which he had not the opportunity to obtain. Hence when we read of the heathen world as given over to the folly of their own minds because of their unthankfulness, it is an incontrovertible evidence that when they knew God they glorified Him not as God. In other words they did not live up to the knowledge they possessed but for their iniquitous inattention.

If this culpability therefore attached to the heathen world, whose only evidence of God was those common blessings of light, and heat, and fruitful seasons, and health, and the faculties and senses of the soul and body, how much greater the blameableness of Israel who had these same witnesses to God, and so many more, "to whom pertained the adoption and the glory, and the covenants and the giving of the law, and the service of God and the promises, whose were the fathers, and of whom, as concerning the flesh, the Messiah was to come?"

And then, by parity of reasoning, if Israel's responsibility was correspondingly increased by the opportunities she enjoyed, how much greater the guilt of a nation such as ours, with all that is included in the knowledge of the gospel, and in the abiding presence of the Holy Spirit, if we too are unthankful to God for our mercies through any misapprehension of their source!

#### How Thanksgiving Day Is Kept

And yet one may safely challenge the Christian conscience of our nation as to whether such a misapprehension does not now exist?

The character of the observance of Thanksgiving Day itself is no trifling illustration of it. There was a time when this day was what its name indicates, a day of thanksgiving to God for His manifold mercies to the nation. It was born in such a desire as this—the social element may not have been forgotten, but it was secondary. The order is now reversed however, and the celebration of the day is first social and afterwards religious. Thus is a large majority of us doing just what the Hebrews did in Hosea's time, making gods of God's own gifts! "Giving countenance to an hypothesis of materialism that man is produced from wind and ashes. That he is simply the sum of his father and mother, of time and place, of wind and weather, of sound and light, of food and clothing!"

And I have sometimes thought that we ministers were not altogether free of blame in the premises. What are the themes to which we frequently call the attention of our congregations on this day?

I had the curiosity to examine a newspaper

to ascertain this point and was not surprised to find the large amount of attention given to civil service reform, the need of a new party, the power of an enlightened public opinion, an arraignment of a particular government official, and the like, as the panaceas for certain evils then supposed to be threatening our nation.

Not that such themes should never be handled by ministers, not that they may not properly be referred to in the Christian pulpit—but "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

Is it any wonder that the people should become oblivious to the source of all good when their spiritual leaders set them the example? And is the critique of the secular press entirely without fairness and is it to be suspected altogether of ulterior motives, when it calls upon us not to abuse the privilege of the pulpit by giving expression to our political opinions, but rather to seek to draw the world's attention to the claims of its Creator and its Ruler?

#### We Rest in Second Causes

Gratitude for benefits received is so plainly a duty, that it is superfluous to establish it by argument. Neither have I the hardihood to assert that many persons will, in plain terms, deny the obligation of gratitude to God.

Our want of thankfulness does not spring from any doubt as to the abstract principle itself, or from any doubt as to the particular duty devolving on us to give thanks to God, but the trouble is we do not perceive God to be so truly and continually a benefactor to us as He really is.

In the first place, *we are apt to rest in second causes* rather than to trace our blessings to the supreme cause. When we receive good of any kind it appears to be the fruit of our own labor, or prudence, or exertions, or of the kindness of friends, and hence to these the gratitude seems to be due, and to these it is generally offered, forgetful that God's goodness towards us is not diminished, but rather increased by the intervention of the means He has chosen or given us to employ.

Suppose that before we conferred a favor on our child, we required some previous exercise or labor as a condition of the gift. When he had received the gift would he be justified in saying he owed it not to his parents but to his own labor? Would not the parent reply, "I appointed you that labor for that very end, I promised the reward, I pointed the way, I ensured success?" And is it not equally as true that, but for the blindness of our understanding, we should refer every mercy to the supreme cause?

And then a second feature of that ignorance which produces unthankfulness is *a defective view of providence*.

Men call it a "providence" when they receive some unexpected deliverance or blessing. But very seldom do they give a loss, or a disease, or





Mount-Vernon Church, Ashburton Place,  
Where D. L. Moody Was Converted

a misfortune such a designation. Yet "providence" really means an instance of God's care over us, and we are not competent to judge of the precise nature of His dispensations in a given case.

Many, for example, are disposed to think that they have no particular grounds for thankfulness, that their lot has been hard, and their mercies few, whose impression is founded on the false principle that nothing is good but temporal good. Had God given them unusual success in their undertakings, or unexpected accessions to their fortune, health to enjoy their prosperity, then would they have acknowledged themselves debtors to His mercy. But the circumstances being different their feelings are different, and as Ahab lay upon his bed overwhelmed with distress because he could not obtain the vineyard of Naboth for a garden of herbs, so are they unable to see any mercies to be thankful for, even in the gifts of the gospel, while they have not been permitted to gratify certain particular desires of their own hearts.

A third feature arises from the very number of the divine mercies themselves.

While passing out of the Northern Railroad depot the other day, my heel slipping on a smooth flagstone, I was barely saved from a serious fall. Instantly I thanked God for the escape. While hurrying through Joy street on my way home in the dusk of the evening, I slipped again on the ice, this time striking the pavement from which a passerby helped me to arise. Again I thanked God, but the thought flashed into my mind, how many steps have I taken this day and every day since I was able to walk, when I have neither stumbled nor fallen, and when the consideration of God's merciful oversight has never entered my mind?

Affecting consideration indeed, that some extraordinary instance of divine interposition should excite more gratitude than the more valuable mercies of every day! But is it not the fact, that the very extent of those blessings which we share with others demands additional gratitude? Are they not in all respects the most valuable of our blessings? "Compare, for example, such a gift as the light or heat of the sun with any petty comforts granted to an individual, and do we not perceive a superiority of value in them as distinct as between the dew which fell only on the fleece of Gideon, and that which covers the general surface of nature, refreshing the thirsty fields, and clothing them with verdure and beauty?"

## II

### Seductive Lovers

But I beg your attention more particularly to the words, "*which they prepared for Baal.*" The margin reads, "*which they made into Baal.*"

That is, with the gold and silver God had so multiplied unto them, Israel made for herself idols, false gods, setting before them, for a sweet savor, the corn and wine, and oil which God had given her. For in her sinful ignorance she had said: "I will go after my lovers that give me my bread, and my water, my wool, and my flax, mine oil, and my drink."

The sense of human weakness abides even when divine love is gone. Israel is conscious that she has not these things of her own power, she is beholden to some other for them, but forgetting Him who had given her power and all



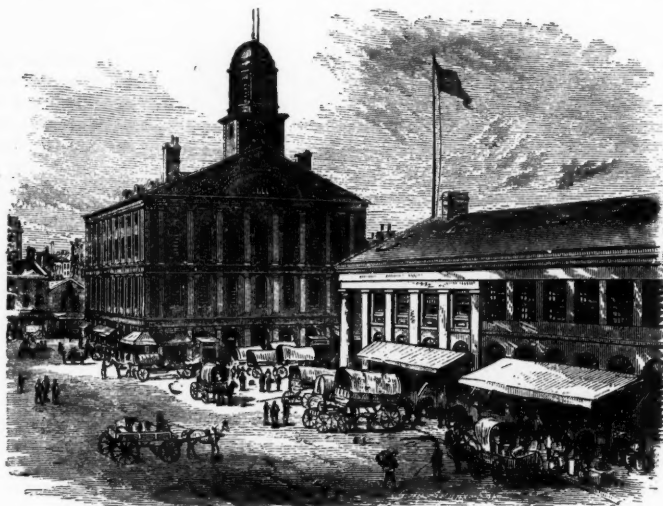
Christ Church, Salem Street, in Whose Steeple Paul  
Revere's Signal Lantern Was Displayed,  
April 18, 1775

things to enjoy, she professes them to be the gifts of her "lovers," which is only another name for devils. These lovers therefore she sought, their will she followed, and their pleasure she fulfilled.

"Whoever," says Dr. Pusey, "receives the gifts of God except from God, and in God's way, receives them from devils." And with equal truth he asks, "What do they who seek pleasure, or gain, or greatness, or praise in forbidden ways or from forbidden sources, what do they than make their pleasure, or gain, or ambition, their god, and offer their time, and their understanding, and ingenuity, and intellect, yea, their whole lives, and their whole selves, their souls and bodies, all the gifts of God, in sacrifices to the idols which they have made? Nay, since who-

and are on the brink of an affirmation that man has only to seek out more inventions to become master of the world.

Statecraft is another of these lovers. Our corn, and wine, and oil are to be increased, our gold and silver will be multiplied by a better adjustment of international relations, by reforming the tariff, by a thorough system of internal improvements, by prohibiting the liquor traffic, by extending the right of suffrage, by educating and colonizing the Indian and the Negro, by equalizing the value of currency, and all that. To many of these things we say "Amen," to some of them a very hearty "Amen," but the danger is that in their calculation and execution we turn our back and not our face to God, who therefore



Faneuil Hall (The "Cradle of Liberty") and Quincy Market

soever believes of God otherwise than He has revealed Himself, does in fact believe in another and not in the one true God. What else does all heresy but form to itself an idol out of God's choicest gift of nature, man's own mind, and worship not indeed the works of man's hands but the creature of His understanding?"

Were there time, one might mention several of these devils, or lovers if you prefer it, by which our nation is in danger of seduction.

The god of intellect is one. Not that I have reference to any particular school of antichristian philosophy, but to that which has far more potency over the masses, viz: the wonderful advances we are making in the practical sciences and arts. Advances along such lines and with such rapidity that the worldly-minded no longer see the need of a direct and upholding providence,

will reject our confidences, and we shall not prosper in them.

Mammon worship is an illustration of these lovers. The over-estimate of wealth, base means of getting wealth, habitual selfishness in spending wealth, sinful love of wealth, the notion that the amassing of wealth—be it in shillings or in thousands of pounds—is an end of life, Canon Farrar pronounces as among the gravest perils of England, and can one be accused of exaggeration if he apply his language to the United States?

"If the king of Mexico has any gold," said Cortez, "let him send it to us, for I and my companions have a disease of the heart which is cured by gold." It was this disease of the heart that drove those conquerors of Peru and Mexico to acts of the most shameless atrocity. But how many citizens of the United States can, on this

Thanksgiving morning, lay their hand upon their hearts and say, "I am free from this affection, dollars and cents are not in any sense my god?"

Then there are our fallacious lovers of a more religious sort whom we are running after. On the one hand ritualism, but one remove from Romanism, which Dr. Newman, of New York, has recently said he would watch as he would a thief, and track as he would a murderer. On the other hand, rationalism which denies the Bible to be the guide of conscience, and would undermine every distinctively Christian institution in the land. While between the two stands spiritualism, for which the inhabitants were driven out of Canaan; a prophetic feature of the latter times and a return to the demonism of the days of Christ.

If there ever were a Baal worship must not this be one?

### III

#### What God Thinks About It

Let us inquire what God thinks about these things? What had He to say to Israel for her spiritual adultery? Would He always and forever condone her infidelity, and by lavishing His abundances upon her, encourage her in sin? Nay, "I will return" said He, "and take away my corn in the time thereof."

"I will return." God is absent from His people when they abuse His gifts and this is why they do abuse them. His judgments are far above out of their sight. When He returns to them in such a case it is in chastisement. "I will take away my corn in the time thereof." That is when the coveted prize is almost ours, and we think we have only to put out our hand and gather it. In harvest time there shall be dearth.

"I will recover my wool and my flax given to cover her nakedness." I will recover them. These things while in the possession of the ungodly are in captivity, they are kept back from their proper use, and God will not permit them to be employed against Himself in the service of other gods forever. He will resort to the remedy of replevin.

"And now will I discover her lewdness in the sight of her lovers and none shall deliver her out of my hand."

Prosperity sometimes covers a multitude of sins, but our false lovers are never nauseated by them until the mask drops off, and our folly is exposed by the removal of some outward gift. In such a case neither rebel spirits nor rebel men can deliver us out of the chastening hand of God.

"And I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."

Strangely enough, Israel with all her idolatry was in the habit of keeping the great feast days in commemoration of God's mercies to their forefathers somewhat as we do today. True to human instinct much as they might disobey God, they were afraid to part with Him altogether. They would serve Him as far as they could,

serve Him without parting with their sin. Jeroboam retained all of the divine worship possible with his politics. Judah swore both by the Lord and by Malcham.

They even had a certain kind of gladness in their feasts in accordance with the original divine commandment to that end, but they could have no real joy of course, because that is to be had only in the Lord. But now that they might no longer deceive themselves in so serious a matter, God proposes to do away with their formal services, He will dis-

place their hollow outward joy, and carry out that judgment which Christ threatened upon the church at Ephesus: "I will remove thy candlestick out of this place, except thou repent."

"And I will visit upon her all the days of Baalim, wherein she burned incense to them and she decked herself with her earrings, and her jewels, and she went after her lovers, and forgot me, saith the Lord." The days of punishment shall equal the days of the wanderings in the which she burnt incense to Baal. "Even to the penitent God makes the chastisement bear some proportion to the length and greatness of the sin."

#### These Things Are for Today

But the world is ready to laugh at these things and to classify them with "old wives fables." What has Israel to do with the United States?



Park Street Church, Tremont Street, Where Dr. Gray's Saturday Afternoon Bible Class Was Held

Or the nineteenth century with a period eight hundred years before Christ? Give us something modern. Come down to the present. Deal with living issues. Interpret the doings of today.

Such, my hearers, is the purpose for which I have called your attention to these facts. However we may vary, our God is the same yesterday, today, and forever. "I am the Lord, I change not."

In all His dealings with the Hebrew people the human race was in the eye of God. "Seen in its true relation, seen as an intentional lesson-paper for the world, the old story of that peculiar nationality is not a Hebrew idyl," says Dr. Faunce, "it is not merely a scrap of antiquity to be preserved by the curious and careful about the olden time. It is for us as well as for them, a thing of today in meaning though of yesterday in fact. Its minuteness is not trivial, but intentionally careful; its incidents are not accidents, but are put into the record to be pondered as they have actually been pondered, by the most thoughtful and advanced souls of the race in their search after God's truth."

Was the Hebrew nation ungrateful for God's mercies, and were they visited with this punishment in consequence? Can the United States be equally, or still more ungrateful and escape free? Is there a Christian who believes this? Let me shame him with the witness of one who, while relying only upon the proof from history, was able to approach nearer the eternal truth. His biographer informs us that the one engrossing aim of Thomas Carlyle in the production of that greatest of his works, "The French Revolution," was to teach the erring kingdoms of the world that the God of the Hebrews still lived, and that the nations who would not serve Him should perish!

Is it pessimistic and visionary to talk about the perishing of the United States? "He would have been a rash man who, when Augustus was changing the Rome of brick to the Rome of marble, when victorious legions were extending the frontier, when manners were becoming more refined, language more polished, and literature rising to higher splendors—a rash man who would have said that Rome was entering her decline.

But such was the case." And there are thoughtful and able men prejudiced neither the one way nor the other so far as Christianity is concerned, who believe that though our civilization is now advancing with greater rapidity than ever, yet the same causes which turned Roman progress into retrogression are operating among us.

### Henry George's Prediction

You may not assent to the political economy of Henry George, but I have found the fourth chapter of his book on the "Law of Human Progress" a wholesome counter-irritant to the trend of the times. His words are like the echo of some ancient prophet when he cries: "What change may come, no mortal can tell, but that some great change must come thoughtful men begin to feel. The civilized world is trembling on the brink of a great movement. Either it

must be a leap upward, which will open the way to advances yet undreamed of, or it must be a plunge downward which will carry us back towards barbarism."

There are some of us who believe that God long ago pointed out the issue of this coming crisis, and that it means the personal appearing of the Son of Man, with all the elements consolatory and denunciatory, which are to be combined in that great event. But however that may be, is it not still the part of wisdom for the people of the United States to square their conduct by that inspired aphorism that

"Righteousness exalteth a nation but sin is a reproach to any people?"

### Our Individual Duty

In conclusion, suffer me to ask what are we going to do individually to raise the tone of our nation in its song of gratitude for divine mercies?

We are few compared with the thousands who inhabit our great city, a drop in the bucket in comparison with the multitudes who cover our broad domain, but a lesser number have turned the world upside down. Ten righteous men were enough to have saved Sodom from destruction. And such in all ages of the world have ever been the preservers of truest liberty, the promoters of the highest prosperity of the nations in which they were privileged to live.

How much of the divine long-suffering has shown to Israel because God had made a cove-



The Frog Pond, Boston Common

From "Harpers Weekly."



nant with Abraham, with Isaac and with Jacob. What a glorious opportunity then for display of highest patriotism on the part of the young men and women today! It is referred to as a hopeful sign that our young collegians are now turning their attention to the world of politics. It is said that they furnish an enthusiasm and faith in reform which most of their elders fail to possess. Let us thank God for whatever promise there may be in this, while we do not allow ourselves to be seriously deceived by any external glamor.

What is the ground of the righteousness of these men to whom our country is looking for salvation? A dagger is not the less deadly because the haft is jewelled, neither is national infidelity the less pernicious because represented by men of youth with a genius for political reform. Hence shall we only truly apply the lesson of our text today, by an individual allegiance to the "faith once delivered unto the saints," a separation from surrounding wickedness of every form; a holiness, as spotless in the secrecy of personal consciousness as in the jealous watch of men; a love which shall open our bowels of compassion to the poor, the lost and erring, and a zeal for God in Christ that shall spread the knowledge of His name, and challenge every detractor of His grace and every pretender to His crown.

Thus writes Helen Hunt Jackson on our Pilgrim Fathers:

'Neath hoary moss on crumbly stones.  
Their names are fading day by day;  
The fashions of their lives and speech  
From sight and sound have passed away.

The shores they found so bleak and bare,  
Shine now with riches gay and proud;  
And we, light hearted, dance on ground  
Where they in anguish wept and bowed.

Unto the faith they bought so dear  
We pay each day less reverent heed;  
And boast, perhaps, that we outgrow  
The narrowness which marked their creed.

A shallow boast of thankless hearts,  
In evil generation born;  
By side of those old Pilgrim men  
The ages shall hold us in scorn.

Find me the men on earth who care  
Enough for faith or creed today  
To seek a barren wilderness  
For simple liberty to pray;

Men who for simple sake of God  
All titles, riches, would refuse,  
And in their stead disgrace and shame  
And bitter poverty would choose.

We find them not. Alas! the age,  
In all its light hath blinder grown;

In all its plenty, starves because  
It seeks to live by bread alone.

And what we have of ill, of shame,  
Our broken word, our greed for gold,  
Our reckless schemes and treacheries,  
In which men's souls are bought and sold—

All these have come because we left  
The paths that those forefathers trod;  
The simple, single-hearted ways  
In which they feared and worshiped God.

Despise their narrow creed who will!  
Pity their poverty who dare!  
Their lives knew joys, their lives wore crowns  
We do not know, we cannot wear.

And if so be that it is saved,  
Our poor Republic, stained and bruised,  
'Twill be because we lay again  
Their cornerstones which we refused.

#### UNIVERSAL BIBLE SUNDAY

The American Bible Society has requested the churches of America to set apart the last Sunday in November as Universal Bible Sunday, and has sent forth an appeal throughout the entire country, calling upon the ministers of all denominations to arrange for the appropriate observance of this day, emphasizing the priceless worth and marvelous power of the Christian Scriptures among the peoples of the world.

In order that busy ministers, Sunday-school superintendents, and teachers who will want to take part in the observance of this day may be fully equipped with the latest facts and information, the American Bible Society has prepared an appropriate handbook, which will be furnished upon request.

Dr. John L. Patterson spoke at the first regular assembly period of the College of Arts and Sciences, Louisville, Ky., and among other good things said: "The Bible has stood the tests of higher criticism, history and archaeology, and in fact, no conclusion founded on statements of the Bible at variance with tradition and generally accepted by scholars has ever been disproved."

The Third World's Citizenship Conference, to be held in Pittsburgh, Pa., November 9, 1919, seems sure of a record-breaking attendance. Over twenty foreign countries will be represented.

Railway rates have been reduced for attendants to two-thirds of the regular fare, on the certificate plan. Write for railway folder to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa. The largest auditoriums in Pittsburgh are to be utilized for the various sectional and other simultaneous conferences to be held daily.



## An Interesting Letter from Jerusalem

We are privileged to publish the following letter addressed to Dr. David Baron, of London. We regret that it arrived too late for our last issue. — Editors.

Jerusalem, Palestine, 6th July, 1919.

**M**Y DEAR MR. BARON:

It is simply impossible for me to write a detailed statement of all my experiences since I left London, for there were many, for my time is so limited here, and I have more work than I can possibly accomplish; but I feel I must write and give you a plain statement of the conditions I have found here. It is now two weeks since I came here; and I can assure you that these were not days of rest; and I do trust they were days of useful service for the Master; and my heart is filled with deep gratitude to God for His wonderful grace, mercy and love.

Now, I have no hesitation in saying that my coming here is of the Lord, and my journey is truly "a missionary journey," and I return praise and thanks to the dear Lord Jesus, and give Him all the praise and glory.

### Liberty

The persons or person who invented the story that the Government has forbidden, or hinders, the preaching of the gospel in Palestine, either

told lies or was misled by some one, who ought to be exposed as a fabricator.

### Government Officials

I am grateful to state that I have found practically all the Government officials (civil and military) here, and in Egypt, very cordial and considerate, and they have been very helpful to me in many ways. Whenever I have had occasion to travel on the military railway, they gave me a permit, or a moving order, and never raised any difficulties. So, I have no complaints, but rather have a good deal to be thankful and grateful for to these Government officers.

### Liberty of the Gospel

No one has yet said a word against my preaching Christianity or hindered my distributing tracts, etc. The different Y. M. C. A. huts gave one a special opportunity, and the chaplains are only too glad to get a helping hand; and Jewish soldiers are everywhere to be found. Even in the Evelyn de Rothschild hut Mr. Payne and I had the privilege to preach Christ and to sing the gospel, and we were always welcomed.



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Jerusalem Excavations Down at the Pool of Bethesda, Showing How Through the Centuries One City Has Been Built Upon the Ruins and Debris of Other Cities Long Buried and Forgotten

I have learned that the authorities are now anxious that the missionaries should go ahead with their work in the usual way; and I may tell you that just now there is an unprecedented opportunity and I do pray you could come out here for at least six months. Delay would mean loss of a great opportunity. I deeply regret that I have to return so soon, for I am greatly encouraged from all sides, from the Jews and those missionaries that are here.

#### Tract Distribution

We have experienced the greatest of freedom in going from place to place and distributing Gospels and tracts. Even in the Jewish quarters we have found a ready response and a welcome, and there is a real eagerness for Hebrew literature, and I am really sorry that I have not asked for a large box of literature as we could have used it to great advantage. Yesterday, we were at Hebron, and we were really surprised that there, too, both Jews and Moslems took tracts from us and actually thanked us for the same, and you know what Hebron used to be. Here, too, is an absolutely neglected field; and, oh, how encouraged we were to find that Captain Abrahamson, a fine, consistent Hebrew Christian, is the British Governor of the ancient city of Hebron!

#### The Change

The change is truly great, and in some respects most remarkable; had I not been here and witnessed it, I could not have believed the change was possible.

During my former visits to my home (Jerusalem) very few of my near relatives cared to receive me; even those who did care feared the other Jews, but now I am invited everywhere, and they are truly anxious to extend hospitality and show good will. Mr. Payne is accompanying me and we are being welcomed wherever we go; and we have visited holy places, synagogues, Yeshibas and private houses. The following will give you an insight and an example of the great change that has taken place, and it will show you the exact attitude of the Jews here.

During the awful war I have lost many of my near relations—my dear mother, two brothers, a sister, nieces, nephews and cousins—and of course I was anxious to visit the graves of those dear ones who had passed away. I asked one of my nephews, a Jewish soldier, if he knew the resting places of those dear ones; he assured me that during the war there was such confusion that no one knew correctly, except Rabbi Itzhok Shinitzer. Now, the question was, how to get hold of him, and should we be able to induce him to come with us? Next morning Mr. Payne and I were passing the "Bikkur Holim"—the hospital of the orthodox Jews. It came to me that we should visit this old institution, of which Rabbi Phinchas is the head, whom I knew well when a young boy. I suggested to Mr. Payne that we should visit this

hospital and see what kind of reception we should get. Well, as soon as I was announced by the gate-keeper, Rabbi Phinchas came to meet us, greeting us most cordially, and gave us a real warm welcome. He himself showed us all over the hospital, and told us of all the awful privations they had to pass through during these five years of awful war. The welcome was real in every respect. As a memento he gave me his "Jusdan" (a Turkish word of many meanings, but here it signifies a kind of exemption passport). Although he was a Rabbi and over fifty years of age, he was conscripted as a soldier. He was entirely unfit to be a soldier, so the cruel Turk put him on street cleaning, and the community to save the Rabbi from degradation paid £50 to free him. He had always to carry with him this "Jusdan" wherever he went, and he assured me that it was simply awful for every policeman, officer, and even common soldier would challenge him and the "Jusdan" would have to be produced; at the same time, he had to watch that it was not stolen from him. Now this precious article he gave me as a remembrance, which I prize very much. I will show it to you when I return, God willing.

During our conversation, I told him that I was anxious to visit the cemetery and pay my respects to my dear ones resting there, but I did not know how to get hold of Rabbi Itzhok. Ere I had finished, he at once volunteered and said: "Leave it to me. I will bring him to your hotel." Well, about 3 p. m., on Monday, June 30, 1919, they came. We hired a carriage and Rabbi Itzhok, Rabbi Phinchas, a nephew of mine, Mr. Payne and I, proceeded to the Mount of Olives, and here Rabbi Itzhok pointed out all the different resting places of my father and mother, brothers and sisters. As we were standing there, Rabbi Itzhok, who is also a "Chazan," recited the Jewish commemoration prayer: "Eli-Molei-Rochamim." Of course, we listened with due respect, but at the end I told him that I did not believe in praying for or to the dead, but was in favor of remembering our loved ones who had passed away. As Rabbi Itzhok was "Chazan," and liked singing, I asked him if he would like to hear Mr. Payne sing, and told him that, as Mr. Payne is a Christian, all he sings are Christian hymns. Both Rabbis readily agreed and dear Mr. Payne sang "Behold, I Come Quickly." Well, I never heard Mr. Payne sing to better advantage before, and, oh, it was a sight I shall never forget! Think of this wonderful picture! Almost at the top of Mount of Olives, among the resting places of literally thousands of Israel, and on a grave of a dead Rabbi stood Mr. Payne facing, and in full view of the Temple Court, and below stood Rabbi Phinchas, Rabbi Itzhok, my nephew, the grave digger and I; all listening to a Christian singing a hymn to the glory of Israel's rejected Messiah! Oh, it was wonderful! It was simply wonderful to hear Rabbi Phinchas

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quote to Mr. Payne: "And his feet shall stand on the Mount of Olives." After a long conversation we returned to the hotel, parting in a most friendly way.

I repeat, knowing as I knew Jerusalem in former years, had I not been present and seen it with my own eyes, I would not have believed it possible! Yes, the war was changing everything in a most remarkable way—the Holy City and its Jews. And here is where the problem begins—the door is wide open! The opportunity unprecedented! But where are the laborers? There are none here at the present time; my heart aches and is filled with sorrow. And the devil is so busy here; while all missions and schools are closed—the reason I do not know—the devil has brought his messengers—and these are doing such mischief and no one hinders them. And what makes my heart more sad is that two of the devil's messengers are so-called Hebrew Christians. One is a man you may know, Dr. Musa, a Persian, who obtained a medical degree and married a daughter of the late Mr. Adler, who labored with Mr. John Wilkinson.

This Dr. Musa now claims to be the incarnate Messiah. The strangest thing is that his wife, a cultured, educated lady, believes, and was not ashamed to give Mr. Payne and me reasons why she believes, that Dr. Musa is the Messiah. We were shocked!

The second impostor is a Mr. Japhat Behar; he was with the Christian and Missinanyo Alliance at New York. He went to Australia and came only lately here with a wife and child.

How he got in here and the Government has not hindered him, I do not know. He, too, claims to be the Messiah. You can understand what harm these devil's servants are doing, and there is no one to denounce such impostures; while I suppose some people support them. Then there are others about whom I dare not begin to tell.

There is, I repeat, an unprecedented opportunity, and who is going to make use of it? May I urge you to send a witness, even if not to establish a mission, just a messenger for the time being. I can assure a real welcome, for there are many longing hearts and hungry souls. The opportunity must be taken right now!

There is here a Rabbi Taitleboum from New York, head of a Relief Commission, evidently recognized by the Government. He and the Commission stay in the Central Hotel, a first class Jewish hotel. Almost daily I visited the hotel, and the Rabbi and others have received me with great kindness, and we have had very helpful conversations, so different from the old arrogant spirit! And these things show how the wind blows.



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Jerusalem—St. Stephen's Gate, Taken from Without the Wall

### The Hebrew Language

I feel that Yiddish will be, yea, is, a dead thing here. Every one speaks Hebrew, and Yiddish is much spoken against. Those who have not yet managed to speak Hebrew are sufferers. In this respect the change has been complete! Yes, it is lovely to hear all the little children speak Hebrew; and when their ignorant mothers speak to them in Yiddish, they reply in Hebrew. Evidently their teachers exhort them never to

speak Yiddish. Even the Arabs now speak Hebrew. This is a fact. They are studying Hebrew, as one educated Moslem told me: "We must learn the language in order to be able to deal with them."

The missionary who intends laboring among the Jews here will have to master Hebrew. As the missionary to the Chinese learns their language, so those who come here must learn Hebrew. Those who make a pretense will not do here. Too much make believe has already been practiced during the past fifty years, and something real is needed. The true man need not fear; he will find plenty of encouragement. There are quite a large number of intellectuals who are anxious to know the real truth about Christ and Christianity. A young fellow of that class said to Mr. Payne and me, "We have come to this, that we cannot believe what our forefathers told us, that all Christians are ignorant and humbugs, for we know to the contrary; we have seen noble men and women give their all for the cause of their faith." This young man is one of a group from the Yeshibah, and they call themselves "Dorchis Enseth." I gave this young man Mr. Landsman's address and he will write to him for literature, etc.

The desire for Hebrew literature is great, so good Hebrew tracts are in demand. Therefore, the tracts of the Hebrew Christian Testimony to Israel are not only appreciated, but sought after.

Good English tracts, too, are in great demand, as every child is now being taught English. Yes, one is really amazed at the great progress they have made in introducing everything that is English here, in their daily life, etc., in so short a time. All carriages are now numbered and registered, streets are indicated, fresh water is supplied, there are no thieves. In a word, you are free and safe.

#### • Zionism

I dare not enter into any details, but I feel I can state just a few facts. Modern Zionism is a very weak institution here, and very much disliked by the orthodox Jews. Soon after General Allenby entered Jerusalem, the Zionists became very, very active, to the discomfort of many, but the great fire burned itself out very quickly. A kind of reaction has set in against modern Zionists and Zionism. But all are anxious about the "Yishub Ha'aretz"—the settlement on the land by Jews, and for Jews.

Many of the strong modern Zionists have found strong opposition from the orthodox Jews, and it is rather too much for them, now their enthusiasm has left them, and they are anxious to get away if they can only do so. I have heard quite a number say, "We regret we have come; Zionism is a dead dream." Of course, all this is due to the strong, unrelenting opposition from the orthodox Rabbis. The whole condition is

a very sad one. The internal strife hinders them from all sides. Yet we must not be led astray and think there are not many idealists, and that they are not a very strong force; for they are a very strong force, and they are succeeding in breaking up the faith of the young in Judaism and this is what enrages the Rabbis.

Besides, there is a kind of true Zionism which, I believe, is of a lasting nature, and such cannot die and is bound to make great progress and become the factor in rebuilding Zion.

But this great division gives the true missionary a splendid opportunity, as each side is very anxious to state his side of the story, and the true, patient missionary has a glorious opportunity. Mr. Payne and I have callers all day, not of the poor, who usually come for aid, but of the better classes; the only difficulty is that the days seem too short!

There is another encouragement. These callers are not afraid; the old fear seems to have completely gone.

At a reception given to me in the American Church, Rabbi Phinchas and Mr. Yerachmiel, and President of the Great Synagogue, and his son, were present all through the services.

At the special service at St. George's the Chief Rabbi was present all through the service. These are all new experiences, of which I could tell of ever so many.

#### The Outlook

I may say that the outlook is by far better than I thought it ever could be. The real difficulty is how to secure true, able missionaries, not make-believers. We need men of vision, men of faith to meet the present situation and crisis. The honest, consecrated, spirit-filled missionary need not fear to come here. He can expect reasonable Government support, if at all needed! He may also expect a fair amount of immediate success.

Mr. Cooper, of the British and Foreign Bible Society, told me that the demand for Bibles in Hebrew is by far greater than it has ever been. The average sale of Hebrew Bibles during last week was ten pounds (£10) per day. I consider this something wonderful for Jerusalem.

Miss Brown, who labored here for many years, (I believe twenty-five), told me she was never welcomed as she is being welcomed now, and she has never had as great freedom and opportunity to preach the gospel directly as she has now.

Mr. Payne has already many enquirers, and three have asked for baptism.

The two services we had in the American Church and the communion service were all most helpful; for these we praise the Lord and give Him all the glory.

The general outlook is rather uncertain. All the necessities of life are very high. It is by far more expensive to live here than in New York, and you know New York is more expensive than London.



How the poor exist is a mystery; all the relief is not enough to meet the situation. Those of the middle classes are the greatest sufferers. The future depends on the kind and the number of new industries that will be established. If these are established soon, then there is hope and fair success may be expected; but if these are much delayed, the suffering will be very great.

Up to the present many make a fair living from the British soldiers, but as the army is being reduced, their means of living becomes less and less, but not their expenses. While it is true that a few have made some money, a very great number have suffered and many have been ruined.

There is now a new class hitherto unknown in Palestine called "Ferrar"—deserters. Quite a large number of Jewish boys who were conscripted by the Turk (the Turk took men for the army up to sixty-five years of age!) deserted wholesale; of course, they did not expect the war to last so long; their privations are simply indescribable. Those who were caught were hanged at the Jaffa Gate by Jomal Pasha. This awful dark nightmare has made these poor men almost unfit for anything; they are so reduced that they are a burden to themselves. Their condition is pitiable in the extreme. I am grateful that I have been privileged to help some of them for Christ's sake.

#### Missionaries

Some have already returned to their various mission fields and are now reorganizing their work. Some new ones are settling here; amongst

these are Dr. and Mrs. Wilkinson (son of Rev. S. H. Wilkinson). But I do not know yet of any Hebrew Christian who is really justified for the work to settle here. I feel that there will be plenty of room and enough work to tax the energies of all!

For the past two weeks Mr. Payne and I have been very busy; we have carried out the work the Lord has laid on our hearts. We have visited synagogues, schools, Yeshibas, orphan homes, private houses, etc. We have received a most warm welcome from Jews, Moslems, Christians and also from all the missionaries.

Last Wednesday at the reception given me in the American Church there were present over 200 representatives. We also had a few services in the church.

By the kindness of the Red Cross, Mr. Payne and I will leave on a very extensive tour, and we trust it is to be a real "missionary journey." We leave on Wednesday early in the morning in a motor car belonging to the Red Cross for Nebhes, Jenim, Nazareth, Tiberias, Safed, Damascus, Beyruth, Sidon, Tyre, Acre, Haifa, the Jewish Colonies, Haffa, Jerusalem, and then back to Egypt and home, if the Lord wills.

Now I have written a far longer letter than I intended, but these are plain facts and they will lead you to consider the whole situation and remember its awful needs. May the dear Lord guide you and direct you in all your undertakings for His own glory.

(Signed) S. B. Rohold.

## Did Paul Teach Christ Would Come Within His Lifetime?

Extract from *Touching the Coming of the Lord*, By C. F. Hogg and W. E. Vine, M. A.

**T**HE words 'we that are alive, that are left unto the parousia of the Lord,' (1 Thess. 4:15), do not commit the apostle to the belief that the Lord Jesus would return during his lifetime. Shortly afterwards we find him using the same language concerning resurrection (2 Corinthians 4:14), 'shall raise up us also;' but that did not commit him to the belief that he would die before the Lord had come.

"When the Lord Jesus returns, believers will be as they are now, and indeed as they were at Thessalonica, divided into two classes, the living and the dead. But the time of that return has not been revealed, it is among the secret things concerning which God has kept His own counsel. (See Deut. 29:29; Mark 13:32; Acts 7:7). Consequently, in speaking of the return of the Lord Jesus, the apostle sometimes associates himself with the one class, looking forward to resurrec-

tion, as in 2 Corinthians 4:14, sometimes with the other, looking forward to change, as in 1 Thessalonians 4:13-17, and 1 Corinthians 15:51. His sympathy with those who were anxious about their dead leads him to associate himself with the mourners at Thessalonica; his sense of failing physical powers leads him to associate himself with those who had died at Corinth.

"The Second Epistle to the Corinthians, moreover, in which he associates himself with those lying asleep, was written at no greater interval than three or four years after that to the Thessalonians, in which he associates himself with the living, at the parousia.

"It contains a passage, 2:1-10, expressing his own attitude toward the alternative possibilities, death and the coming of the Lord, and in it also he uses 'we.' In verses 2-4 he expresses his longing for that which cannot take place until the Lord comes, to be clothed with 'our

habitation which is from heaven,' the 'building from God,' the 'house not made with hands.' In verse 6 he asserts that he is of good courage in the face of death, and in verse 8 repeats the assertion, adding that he is 'willing rather to be absent from the body and to be at home with the Lord,' i. e. to die. Longing for the parousia of Christ, which is certain to come, yet not afraid of death, which may possibly come first, is, then, the characteristic attitude of each generation of Christians.

"In the Epistle to the Philippians, written perhaps seven years later still, while he describes his own attitude towards death, (1:21-24), in language akin to that used to the Corinthians, and suggests that it is no very remote contingency (2:17), he yet uses 'we' and 'our' in describing the characteristic attitude of Christians to the coming of the Lord. His advancing years and the threatening nature of his circumstances, while they brought before his mind increasingly the possibility that he might die before the parousia, did not prevent his saying, 'heaven, from whence also we wait for a Saviour' (Phil. 3:20).

"And in the Pastoral Epistles, latest of all, where he uses language only explicable on the suggestion that he knew his own death to be imminent, he still speaks of the reward awaiting those who have loved the appearing of Christ (2 Tim. 4:6-8), and of the grace of God 'instructing us, to the intent that . . . we should live . . . looking for the blessed hope' (Tit. 2:11-13). Indeed, before he closes the Epistle in which he says, 'I am already being offered,' he urges Timothy to come to him 'before winter,' a season presumably still some distance away, and to bring with him Mark as well as some articles of which he anticipated he would be in need. As always, so now when there seemed to be no escape from death, the apostle stood ready either for suffering or for service,

or for the rapture of the saints that would deliver him from the one and bring the other to an end.

"It seems clear, therefore, that no conclusion can be drawn from the apostle's language as to his personal expectations. He shared in what should be the attitude of each generation of Christians, the desire for, and the expectation of, the parousia of the Lord, but there is no reason to suppose that he knew more on the subject than he taught (cf. 1 Cor. 13:12). Neither is there any evidence that the statements of the later Epistles are intended to correct those written earlier. On the contrary, as we have seen, they supplement, but in no case do they contradict, previous declarations. Moreover, these words to the Thessalonians claim to be a revelation from the Lord Himself, and, while they might be expanded or explained by later revelation, they could not be set aside, much less could they be attributed to a mistaken apprehension on the part of the apostle. Throughout his life, as it is reflected in his Epistles, he maintains the same attitude toward the great alternatives. There is no inconsistency. His example and his words alike teach us to be prepared to meet death with unflinching courage, but, above all things, to look for the parousia of the Lord.

"Hosea 12:4; Romans 13:13; Hebrews 12:25 may be compared for examples of this use of 'us' and 'we.'

"It is true of each man at all times, as it was true of David pursued by Saul, 'there is but a step between (us) and death.' And yet true as the apostle knew this to be of himself, he knew also that the Lord might come first. Experience has taught men that death is the one thing which can be really reckoned upon as an ever-present possibility. In the gospel it is revealed that to the Christian the Lord may possibly come first. If wise men thus reckon with death, how much more should the believer count upon the parousia of the Lord!"

## Who Prints The Christian Workers Magazine?

We have received many compliments on the good appearance of *The Christian Workers Magazine*, from a typographical standpoint. We are glad to pass on these words of commendation to the printers, Kable Brothers Company, Mount Morris, Ill. We consider them as near *perfect* as *printers* can be. Only occasionally do we receive complaints that copies are imperfect and then it is an oversight in the bindery to send out such a copy. Should you ever receive an imperfect copy just write to the printers and tell them.

## "The Shorter Bible"

Some of our readers have asked our advice about the *Shorter Bible*, so-called. It was reviewed by us at the time of its publication, but we now take the liberty of abridging another review from *Our Hope* of a year ago. *The Sunday School Times* had a more exhaustive review in its issue of April 26, 1919, which we have received kind permission to reprint, but which is too long for our present space.—Editors.

**B**EFORE us is a small volume recently published in New York City. It is *The Shorter Bible*, covering the New Testament Scriptures. *The Shorter Bible* of the Old Testament is in preparation. The chief editor of this production is Professor Charles Foster Kent of Yale University, one of the leading destructive critics.

"We notice the contents of this *Shorter Bible* first, in which different parts of the three Gospels are taken out of their divinely given places and jumbled together to suit the purpose of the critic. The name 'Jesus' is used thirty-four times, but not once is He called Lord. It is constantly His earthly name. The Gospel of John is put at the close of this *Shorter Bible*, though a few passages are quoted under some of the above sections.

"The way the Epistles are treated gives conclusive evidence what spirit is behind this attempt to introduce a *Shorter Bible*.

"We give a few illustrations. Here is Romans 3:19-28—that sublime passage containing such vital truths. The whole passage is given in this *Shorter Bible* except two verses. The verses omitted are the twenty-fifth and twenty-sixth, the most important: 'Whom God set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him who believeth in Jesus.'

"What reason can there be given to mutilate this great passage by leaving out the statement without which the passage has no meaning whatever? Perhaps Professor Kent and his assistants have little use for the blood, for the substitutionary sacrifice of the Lord Jesus Christ. Not believing it, it is as much as possible eliminated in this *Shorter Bible*.

"Let us see what they have done with similar passages where the blood is mentioned.

"We turn to the Epistle of Paul to the Ephesians. Every Christian knows that the first chapter is one of the greatest in the entire Bible. Only the opening five verses are given in the *Shorter Bible*. Why not more? Because it says in the next paragraph in that chapter 'in whom we have redemption through his blood, the forgiveness of sins.' That has to be thrown out.

"Next we take a look at the first chapter of Colossians. Only eight verses are quoted of this chapter. Professor Kent evidently does not like the wonderful revelation of the person and glory of our Lord which follows the eighth verse, and besides here again it is written 'in

whom we have redemption through his blood.' The most sublime opening seven verses of the second chapter, telling of man's lost condition and how God is rich in mercy for the great love wherewith He loved us, are missing.

"We turn to another passage, 1 Peter 1:18-20. In vain do we look for it, for here again it is written that we are redeemed with the precious blood of Christ, as of a lamb without spot and blemish.

"How wonderful is the unfolding of the Spirit of God of the finished work of Christ as well as His priesthood in Hebrews 1-9. What do we find of these great chapters in the *Shorter Bible*? Here it is:

"'God, who in time past spoke to our forefathers at many times and in many ways through the prophets, has in these latter days spoken to us through a Son, whom he appointed heir of the universe and through whom he created all things. He is the reflection of God's glory and the exact image of his nature, and upholds the universe by his potent command. After he had secured our purification from sin, he took his seat on high at the right hand of Majesty. He is as far superior to angels as the name Son, which he has inherited, is superior to theirs.'

"'It was indeed fitting that God, for whom and by whom the universe exists, in bringing many sons to a glorious development, should make perfect through suffering the Author of their salvation. For both he who makes them pure and those who are made pure have one common Father. That is why he is not ashamed to call them brothers. It was also necessary that he should be made like his brothers in every respect, that he might prove a compassionate and faithful high priest in all things relating to God, in order to atone for the sins of his people. For because he himself has suffered under temptation, he is able to help those who are tempted.'

"'Son though he was, he learned by all that he suffered how to obey, and having thus been made perfect, he became for all who obeyed him the source of eternal salvation.'

"'Since we have a great high priest who has passed into heaven, Jesus the Son of God, let us hold fast to the faith which we have professed. For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all ways as we are, yet without sin. So let us with confidence approach the throne of love, that we may receive mercy and find spiritual strength to help us in the hour of need.'

"Think of it, dear reader! All the great truths

of His better sacrifice and His Melchizedec Priesthood are boldly omitted. And the preface to this *Shorter Bible* says 'these passages contain the true heart of the Bible that has proved the inspiration of past generations and will prove in increasing measure the guide of those to come.'

"From this we must conclude that the first ten chapters of Hebrews do not belong to the heart of the Bible. But the truths revealed therein are the heart of God's revelation.

"And here are a few more omissions. Not a word of the raising of Lazarus from the dead. Matthew 12:38-42 is quoted, except verse forty, 'For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.'

"The entire twenty-fourth chapter of Matthew is also put out, nor is one of the greatest revelations of the whole Bible permitted to have a place in the *Shorter Bible*. We have reference to 1 Thessalonians 4:13-18. Not a single word is given of this unique revelation concerning the coming of the Lord.

"But enough of it. No true believer needs to be told what spirit is behind such a deliberate attempt of mutilating the Word of God. It is the same work which wicked King Jehoiakim did when he cut the roll on which the Word was written with a pen-knife and cast it into the fire.

"Woe unto the man who touches God's living, holy Word and takes away from it! God will surely deal with such who try to destroy His truth. But what another evidence of the fast approaching predicted apostasy!"

## Justice to the Negro

A call to the citizens of the United States to act in conformity with the high ideals of democracy and of Christianity in the present condition of strained relations between the races has just been issued by the Federal Council of the Churches of Christ in America, acting in conjunction with a large representative committee of white and colored citizens from all sections of the country. This committee met recently in New York City on the call of the secretary of the Home Missions Council and the chairman of the Committee of the Federal Council on Negro Churches. Much time was given to a full and free discussion of the racial situation. As a result this address was issued which represents the thought of these leaders and the deliberative judgment of the Administrative Committee of the Federal Council of the Churches of Christ in America.

### A Statement and Recommendations on the Present Racial Crisis

**T**HE recent race conflicts in some of our cities challenge the attention of the churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of the Negro churches. In speaking therefore at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and goodwill between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the standard of universal brotherhood as taught by Jesus Christ.

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settle-

ment therefore of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

### The Inter-racial Situation

We must frankly face the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The church must offer the ideals, the program and the leadership in this crisis. The church must meet its obligation, or leadership will pass not only to secular agencies, economics or socialistic, but to forces that are destructive of civilization.

We must confess that the church and its ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Commun-



ities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob.

The Negro has ever shown profound faith in God and has always looked to the church for leadership, for counsel and for guidance. The church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birth-right of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and good-will. To this end we therefore urge upon the church, her ministry and membership this constructive program:

### A Constructive Program for Just Interracial Relations

1. The Government, local, state and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home-relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency

of giving to the Negro his full share of local and national funds.

7. Qualifications for franchise should be administered irrespective of race, creed or color.

8. Closer co-operation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of interracial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of goodwill in the relations of one race to the other. We recommend that the Governor of each State appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening interracial situation throughout the nation.

Racial understanding and co-operation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the Negro as a man. The basis of distress on both sides is fear, and "fear hath torment." Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and goodwill abroad, let us apply the same program at home.

Frank Mason North, *President of the Federal Council of the Churches of Christ in America.*

Albert G. Lawson, *Chairman, Administrative Committee.*

Wilbur P. Thirkield, *Chairman of the Committee on Negro Churches.*

Charles S. Macfarland, *General Secretary.*

### NEW YORK'S CHINATOWN CHRISTIAN "MAYOR"

He is Lee Tow, a Christian, who for years struggled against great odds in the vicinity of Pell and Mott Streets. Recently he was elected president of the Chinese Consolidated Benevolent Association, which office practically makes him "Mayor" of Chinatown.

The papers have been filled with what followed his election; how the Association voted to do away with their idols and to close the joss house at which they had worshiped their ancestors for many years, and how they stripped it of its gay trappings and smashed and then burned the idols and all that went with them, refusing an offer of \$500 for one of the idols.

Rev. Huie Kin, pastor of the Chinese Presbyterian Church in New York, said that he attributed the result to the fact that the new official had braved the Confucians by going out into the open air with the gospel.

## The Responsibility of Wealth

Bishop Samuel Fallows, D. D., Addresses an Open Letter to Mr. Carnegie

The following appeared in the *Episcopal Recorder* nineteen years ago this month. Its republication just now seems timely.—Editors.

**D**EAR SIR:—I have read with intense interest your views, just published, as epitomized from your new book, *The Gospel of Wealth*. I must compliment you on the clear and forcible manner in which you express your thoughts. Many a man, whose sole profession is literature, might well be proud to possess, as you do, the art of "putting things."

I must also declare my great delight regarding the views you hold upon the administration of wealth. No minister of the gospel could give better advice upon the subject than you have done. Large fortunes ought not to be left to children. "It is," as you say, "no longer questionable that great amounts bequeathed often work more for the injury than for the good of the recipient."

Looking at the usual results of enormous sums conferred upon legatees, the thoughtful man must shortly say: "I would as soon leave my son a curse as the almighty dollar." You are pre-eminently right in your position that the State should tax estates heavily at death, and that "such taxes should be graduated, increasing rapidly as the amounts swell, until of the millionaire's hoard, as of Shylock's at least,

The other half

Comes to the privy coffers of the State."

You hold also to the opinion of the most advanced students of sociology when you say that "it were better for mankind that the millions of the rich were thrown into the sea than so spent as to encourage the slothful, the drunken, the unworthy. He only is the true reformer who is as careful and as anxious not to aid the unworthy as he is to aid the worthy, and perhaps even more so, for in alms-giving more injury is probably done by rewarding vice than by relieving virtue."

You have uttered ringing words, which will live long after your translation to another sphere, when you say: "The day is not far distant when the man who dies leaving behind him millions of available wealth, which was free for him to administer during life, will pass away 'unwept, unhonored and unsung,' no matter to what uses he leaves the dross which he cannot take with him. Of such as these the verdict will then be, 'the man who dies thus rich will die disgraced.'"

### Where the Bishop Disagrees

But I cannot agree with you when you teach that civilization is founded upon laws which throw wealth into the hands of the few, that the contrast between the palace of the millionaire and the cottage of the laborer with us today

measures the change which has come with that civilization.

I do not agree with you in the fundamental proposition with which you set out in your book, that "the problem of our age is the proper administration of wealth, that the ties of brotherhood may still bind together the rich and the poor in harmonious relationship."

The problem of our age is the proper acquisition of wealth. The way in which many colossal fortunes are acquired is in the highest degree inequitable and unjust. Your own gains, if you will pardon me in saying it, most conspicuously illustrate the statement.

Your active brain and Scotch tenacity and pertinacity, combined with your hereditary gift of always getting the best of a bargain, carried you forward.

There came a time in your own career when the United States government, by its protective tariff, gave you the chance to sell railroad iron at twelve dollars a ton, which afforded you enormous profits.

Neither your skill nor exceptional ability were the main factors in producing such profits. The American people furnished you the opportunity to acquire them.

I thoroughly believe in protection, at a certain period in the country's history, as a means to an end. That end is the betterment of the condition of the American laborer. The protective tariff has greatly helped him, as a comparison of his position with that of European laborers will unmistakably prove. But the thousands of laborers in your employ were benefited proportionately far less than you were.

### The Days of the Homestead Strike

I approach with the greatest reluctance a brief consideration of one of the most tragic events in the history of American labor, with which you were directly connected. I cannot avoid it and justly review the work which you have given to the world.

In that book you have thrown to the wind a cold-blooded, heartless, conscienceless political economy, and have taken your stand on the moral and social principles which must actuate the conduct of men. Wealth must be used, as I have already quoted from you, "that the ties of brotherhood may still bind together the rich and the poor in harmonious relationship." The man in you today is speaking, and not the employer in the days of the Homestead strike.

I may ask the question whether the ties of

brotherhood were not unduly torn and lacerated on that occasion? Your immediate representative cut down the wages of the men who were performing the most exacting and exhaustive kind of work. I know they were paid well in comparison with the laborers, who received only \$1.50 a day. The excuse for the reduction was the diminution of profits, an economic excuse. He would not arbitrate, "for there was nothing to arbitrate."

The strikers must accede to his terms or go. It was an arbitrary, peremptory claim of absolute, czar-like authority on one side, and unconditional submission on the other.

I saw those men, talked with them face to face in their private place of meeting, besought them not to commit any acts of violence, but to stand like a rock for arbitration. They were defeated. Homes were broken up and families scattered. Their earnings were dissipated and their property sold under foreclosure.

What has time disclosed? If the newspaper accounts are correct, you recently had a falling out with the man who so grievously mismanaged the Homestead affair, and to quiet him gave him \$12,000,000. You, yourself, are credited with the possession of \$125,000,000. There may be exaggeration in these statements,

but enough has come to light that there was not the slightest justification in taking a few thousand dollars out of the labor of the men who enabled you to pile up riches that a Croesus might envy.

### Some Practical Advice

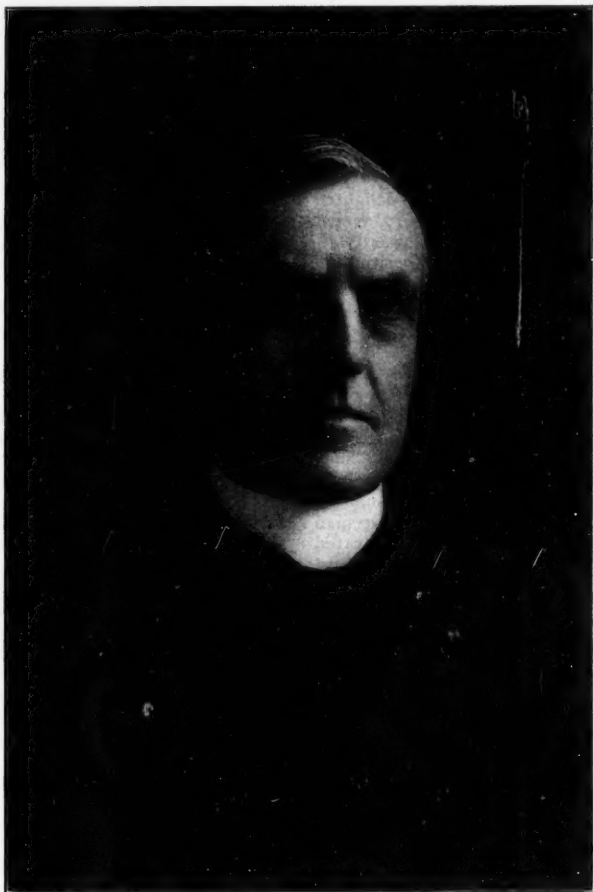
Let me close with a suggestion or two.

In my judgment, you can show your consistency with the sentiments of brotherhood you now advocate by employing every agency possible in hunting up the members of the households affected by the strike, and do whatever the promptings of a generous, brotherly heart may urge you to perform.

In the next edition of *The Gospel of Wealth*, urge upon all employers the duty of keeping up wages to the highest possible point, and to meet the requests of their employees in a courteous and conciliatory spirit. Teach them that "the ethics of the million lies not in the question of how you are going to spend it, but how you came by it; that a million which ought never to be a man's possession cannot be justified by any

righteous use of the same; that the iniquity is already perpetrated, and that neither the man nor the dollar can be saved by such a vicarious method."

Samuel Fallows.



Rt. Rev. Samuel Fallows

## College Education and the Christian Ministry

By Rev. J. H. Ralston, D. D.

**L**ET it be understood at once that the author of this article believes that ordinarily, other things being equal, a college education should be a part of the preparation of a man for the Christian ministry.

### What Is the Gospel Ministry?

This question is to be considered from two or three standpoints. There is quite a large company of most refined people, people of high morals, and at least formal religious standing, who consider the gospel ministry a profession, and many fond parents look upon it as a profession into which they would be delighted to have their sons enter. Until very recent times, a reasonably profitable living was guaranteed to a minister, and a high position in social life. This was looking upon the work of the ministry as one would look on the law or medicine or professorial work. In our own day the ministry as a profession is at quite a discount, but still some young men have it in view.

Probably not very frequently in this democratic land, the ministry has been thought to offer a field for intellectual culture. Some have chosen this work because it really offered an opportunity of going further, afield in thought and investigation, than any other. The German theologians, and indeed others, have illustrated this very well, the result of which is obvious.

But is there no other sense in which the ministry is to be viewed? Is not the ministry a calling? Is not a man who enters it one who has something imperative back of him, pushing him on? The Apostle Paul said, "Woe is me if I preach not the gospel." The lives of many successful ministers show that this thought gripped them. There was a call of God to the ministry that brooked no denial or compromise. Fortunate is the man who has never had a doubt in his mind that his work was the preaching of the gospel, and who entered that great work and spent his life in it; but the man is to be commiserated who has heard the call to this great work, and has persistently declined to heed it. There are many men in advanced life today who had that call in earlier years, but they did not heed it and struggled through life with indifferent success, or with practical failure. If a man does not have a grandmother Lois, or a mother Eunice, to lead him gently as the instrument in the hands of God into the ministry, he must have other definite leading of God to that work. With many this call is loud and imperative and unmistakable, and it is heard when man is at his best,

when he is wide awake, when his best powers are at his command, and it is a question of obedience or disobedience to a heavenly vision. It must be said at this point that certain circumstances of life may have much to do with diverting a man of God from a call to the ministry, and he is justified in not entering it.

### The Work of the Gospel Minister

What is the work of the minister of the gospel of Jesus Christ? May we not define it as the giving of the entire life to the proclamation of the gospel to men and women who are dead in trespasses and sins, to the end of rescuing them from the penalty, the guilt and the power of sin, and for the building up of those thus delivered in the Christian life that has been then started? If this is not the work of the ministry, one or other of the alternatives already referred to must be accepted.

The question immediately arises, how is man to be qualified to do that work? Tradition has a loud voice at this point with very many men and women of the highest moral and religious, even spiritual, culture, especially in some of the leading denominations of the land. Such traditional preparation is, first, a long intellectual training, usually in academy, college and theological seminary. Many churches are positively closed to men who have not taken a college or university work, usually to the point of graduation. When such churches are calling or seeking a pastor, the leading question is, "Does this candidate have a university or college training?" With such churches the naming of one of a half dozen universities or colleges in the country is a door of entrance without any further inquiry. In some theological seminaries only college men are looked upon with favor, some indeed advertising themselves as for college men only.

Another qualification for the ministry of the gospel is thought to be popular ability, as far as speaking before audiences is concerned, with acceptance and persuasiveness. It is a rare man who lacks speaking power who serves acceptably as a minister. Another qualification that a great many simple minded people, but people who live near to God, believe important is, a knowledge of the Bible, so as to know what the message is that God desires the minister to give out, and this is, in the minds of many, the chief qualification, but is often put aside when the other qualifications, especially that of the collegiate curriculum, has been approved. In this respect, a man who enters the ministry should feel like the prophet Jeremiah of old, in



whose bones the Word of the Lord burned as a fire and needed some expression.

We might ask whether a combination of these qualifications would not produce the ideal minister. We are very free to answer in the affirmative, but that the illustrations of this class of ideal ministers are not very many in our day.

It is the purpose of this article, from this to the end, to bring into close consideration the question of the relationship of the university, or college education, or even theological seminary education, to success in the gospel ministry. With the concession of the first paragraph of this article in mind, we are ready to proceed to ask the question whether the intellectual culture of college does not in very many instances tend to the weakening of the spiritual life, or the diverting of attention from it, and even to dealing a death blow to it, with very sad visible results.

### The Call for Preachers

There is a question that in this day, as in no other, probably in all the history of the church, calls for serious notice. Never was there such a need for ministers of the gospel as today. Detailed recital of reasons for this fact is not here attempted. Like the accent in the nominative case in the Greek noun, we simply know it by observation. Thousands of churches are vacant in the land, hundreds of communities in the land are now without religious services of any kind, and in the cities are hundreds of thousands of people who never hear the gospel, and for whom no effort is being made. The reputed small advance of the great denominations is along material or physical lines, rather than something more spiritual, and in matters no more serious than matters that belong to fraternal organizations, reform societies and social clubs. The raising of vast sums of money, the erection of great buildings, and scientific organization of churches and denominations are not in themselves, nor in chief part, evidence of success in gospel work.

### A Minister's Musings

Very recently there appeared in the *Presbyterian Banner* of Pittsburg an article entitled, "A Minister's Musings on an Order of Lay Preachers." This minister was a cultured Presbyterian clergyman, probably of mature years and long observation. He makes a formidable plea for the ordination of laymen to the ministry, arguing that the preaching of laymen, Peter being one of the first, has never disappeared from the Christian church altogether. He refers to various companies of men that through the centuries have been sent out by great Christian leaders, who did not have college education, nor ordination of the churches, and yet who did great work. He spoke of the thousands of men, who went out over Europe and prepared the way for the great reforma-

tion work of Martin Luther. He called attention to the work of the Quakers, who do not ordain men to the ministry, as other denominations do, and to work of the Wesleys, who sent out preachers broadcast over England, many of them thoroughly uncultured. He recites an incident of John Wesley's mother, to whom Wesley went and made complaint with reference to a layman who was preaching. Susanna Wesley said to her son John, "You must not permit yourself to interrupt the preaching of this man, for he is as truly called to preach the gospel as you are," and that reproof of Susanna Wesley was probably one of the elements in the great success of John Wesley in Great Britain. The preaching of these laymen was a primary source of the great success of the Methodist churches all over the world to this day, but alas! that kind of preaching is not encouraged as in former times.

### College or University Education of Today

In a former day with many who are now a little beyond the meridian of life, there was practically no danger to one's faith in the ordinary college. Denominational colleges were practically schools of religious culture, and evangelical truth. Professors were, as a rule, men of distinguished piety. The highest ideals of life service were kept before the student, and no sphere of activity was pressed upon the attention of students as assiduously as that of the ministry of the gospel.

The writer was graduated from an eastern college more than a third of a century ago, and of his class one-half went to the theological seminary in the fall. Three years ago that college sent out a class of seventy-two men, and just two were definitely preparing for the gospel ministry. It is notorious that in many colleges the simple faith of students is weakened or destroyed. The son of a distinguished judge in the South was sent to a university to take a course preparatory to entering a seminary, looking to the Christian ministry. Long before his university course was completed, he had lost his faith, and of course did not enter the ministry, and the heart of the Godly father was saddened to the end of his life.

A young man completed a full course at a leading university in the country, one of a half dozen of the greatest, and was finishing the second year in a theological seminary. He said that he had lost his faith in the teachings of the Christian religion. By the power of the Holy Spirit he was led back to the truth.

It is because of such facts, and they are many, that there is serious question as to whether an ordinary college course is of any advantage to a man preparing for the gospel ministry. Whether it was skeptical teaching alone while certain men were in college or not, a test was made very recently as to whether a college education

was of real advantage to students graduating from theological seminaries or not. A professor in a well known theological seminary, and now at the head of the educational work of one of the greatest denominations of the country, carefully watched the course of several young men, who had graduated from his seminary. His desire was to make a scientific survey. At the end of a time chosen to properly make the test, he found that the men who had not had college education had actually done better work in the ministry than those who had such education. And it is to be noted that this was in one of the leading denominations of the country, which has always prided itself on an educated ministry.

A minister of that same denomination has recently testified that young men who worked in a certain state in the Union, who had only received their religious training in The Moody Bible Institute, did better work than men who had been trained in the theological seminaries.

In passing, it is to be said that there are colleges in the country where the spiritual life of the student is a matter of special attention. Christian students are built up in their faith, and students not Christians are made subjects of special evangelistic effort.

The General Board of the Presbyterian Church in the United States publishes widely that thirteen per cent of its ministers have not had full preparation for the ministry. More than one-half with neither college nor seminary preparation, the remainder with either college or seminary preparation only. Attention is drawn by the Board to the fact that of the total number without full preparation, about one-half of them came from other denominations. The denomination is urged to encourage young men to secure full preparation for the ministry in college and seminary. We might ask, "Will this bring the church back to its former fruitfulness?" The recent minutes of that denomination show that for several years there has been a decreasing number of additions to the churches on confession of faith. Would it not be well to sound an appeal for the church to pray for laborers for the vineyard of the Lord, for men full of the Holy Ghost, such as Amos, and Peter and other fishermen of Galilee, as the "Poor Men of Lyons," as the "Poor Brothers" of St. Francis, as Dwight L. Moody and Gypsy Smith, and from among these there was probably very rarely a person of collegiate or university education.

The minister, to whose musings we have called attention, says, "Moody did much by his own powerful lay ministry to bestir the Calvinistic churches to the value of such preaching, but he was at last compelled to create an outside agency for the training and direction of these consecrated men and women. Why should The Moody Bible Institute train thousands of lay workers who are left outside our ranks,

except that we have encased ourselves in such seclusion as to forbid their entrance into our church organization. Why is this great work supported by the wealth of godly men and women, except that they see the need and attempt to meet it outside, because their own churches are too iron-clad to incorporate this work within their own boundaries?"

After this consideration, the writer, who has had academic, collegiate and theological seminary course in full, would ask whether there is not some ground for hesitation as to making so much of college education for the gospel ministry. As said earlier in this article, other things being equal, the college education for a man entering the ministry is desirable, but there may be question as to whether other things are equal or not.

### Theological Seminary Training

It is to be kept in mind also that a mighty difference exists between the theological teachings of former days, and those of the present day. In those days when a collegiate and theological equipment was imperatively demanded, there was no danger of the students' receiving, while pursuing their educational work, anything but that which was in strict accordance with the standards of belief of the various denominations, and with the accepted teachings of the evangelical faith. Twenty-five years ago it was a very rare thing to hear of a professor in a theological seminary but was thoroughly evangelical, and consequently the more intellectual culture a student could get in going to such an institution the better. There are many alumni of theological seminaries today in the country who would not recommend students, who have the ministry in view, to go to them. In these seminaries, some positively and openly deny the fundamental truths of the confessions of the churches to which they belong, and the beliefs of the Christian churches through all the centuries. In others, expressions are given of theological truths in such way that the student has no concrete conviction, and goes out with a doubt in his mind as to the sincerity of the teacher in his own beliefs in those truths. It is notorious that a professor in one of the oldest theological seminaries of this country said positively to his students, "Gentlemen, I want you to understand that I do not believe all that I teach you."

### A LEAGUE OF BIBLE ASSOCIATIONS

The American Bible Society is proposing a league of all the Bible societies of the world. In forming such a league, the questions of the fields of operation are to be considered; there should be joint action in the translation and revision of the Scripture; a determination of the various agencies to be used in the distribution of the Scripture; the relations of governments in the various countries, and an appeal to the whole Christian world for contributions,

## Young People's Society Topics

November 2

### Standing for God and the Right

I Kings 18: 17-24

In order to stand for God and the right, one must be sure of God, and must have faith to stand his ground. Elijah was not only sincere, he was sure; sure that Jehovah was the only and true God, sure that the nation could only be blessed by loyalty to God and His revealed will.

This assurance of faith is the best qualification for leadership. It is the chief element in true heroism. The following true story from the war illustrates this point.

It was early morning. All along the trenches the expectant thousands were waiting the command which would send them "over the top" and across "No Man's Land" into the hell of shot and shell. With these British heroes was a detachment of engineers whose duty it was to go over with the fighters and give attention to the guns and, as the trenches were captured, turn the captured guns against the fleeing enemy, and prepare against a counter-attack. At last the command rang forth.

Among the first to go over was one of these engineers, a Scotchman. He had no gun. He did not have to lead. His place was in the rear. But up to the top of the parapet he climbed and caught a flag from the hand of a falling soldier, and unfurled it amid the blinding sheet of flame. He stood with one hand holding the bullet-torn flag, and with the other he pointed across "No Man's Land" to the Hun lines, and with a mighty voice above the tumult he cried out, "On, Scotchmen, on! On, Scotchmen, on!" Moved by this heroism, those invincible Scotchmen went "over the top," swept across that fearful stretch of death into the enemy's lines, and miles of trenches were captured. One man had been a hero and that had inspired ten thousand more. Sure of the righteousness of his cause he stood for it even unto death.

Elijah lived at a time when his nation had departed from God and apostatized from the faith of Israel. His example therefore is the more forceful and timely because we have fallen upon a similar time in the history of the Christian faith. Another gospel, "which is not another," is taking the place of the gospel of Christ. Social salvation through the works of men is substituted for individual salvation through the work of Christ. We rejoice in the social emphasis as a supplement to the individual salvation "through faith in his blood" but as a substitute for it, we loathe it with all the powers of our being.

The gospel of self improvement has no power to save. We need Elijahs today who will stand for God and the right in this matter, four-square and unashamed of the glorious gospel of His Son.

A famous Scotch preacher speaking to a group of ministers, said: "Men still, as in our Lord's days, wish to be saved in their own way. They will often receive without objection preaching which aims at their improvement along lines of conduct on which they have already made progress. But they shrink and hesitate when they are called to take the great step from life in self, to life in Christ—the great step to a present acceptance of a righteousness in Christ and in His blood."

November 9

### How To Avoid Failure

Joshua 1:1-8

The conditions of success as outlined in our Scripture lesson are perfectly obvious and quite simple.

First, there is the revelation of the divine will as seen in the commission of verses 1, 2, followed by the program and promise contained in verses 3-5. The promise is that of the divine presence which is more than the general and providential control of which we commonly speak. It is that conscious presence of God realized through faith, which makes a man sufficient for his given task. The New Testament equivalent is found in Ephesians 3:18.

In view of this promise and all that it involved, the directions in verses 6, 7 and 8 are natural and logical. "Be strong and of a good courage." "Be thou strong and very courageous." Why? Because of the promise of verse 5, "As I was with Moses, so I will be with thee, I will not fail thee nor forsake thee." The appropriation of this promise through faith would make anyone strong and ready for battle. But faith may weaken or become dim. What then? "This book of the law," as in verse 8, for "faith cometh by hearing and hearing by the word of God." Meditation in that Word leads to prosperity and "good success."

We never fail till we fail within and we fail within only when faith fails. "This is the victory that overcometh the world, even our faith." Joshua avoided failure by meditation in the Word of God which created within him the energy of faith, and in this faith he conquered. The far reaching influence of his life and the full measure of his success is seen in chapter 24, verse 31. He not only touched his own generation but succeeding ones, too.

November 16

**Co-operation in Christian Service****John 17:20-23; I Corinthians 3:5-10**

The following, taken from *The Christian* (London, Eng.), is so pertinent to this theme, that we reproduce it here:

"Recent years have witnessed many movements toward unity on the part of various Christian bodies. Earnest followers of Christ have come to view their separation on the ground of things unessential as indefensible. Of common origin, faith, and aim, they have realized that there should be a closer identity in life and energy, and have in pursuance of this object been willing to make mutual sacrifice of things which, though cherished, are not vital. And in all such coming together in outward association of those who are already 'one in Jesus Christ,' there is everything to commend. Every movement from the circumference toward the center of things is in the nature of approximation of His ideal and answer to His prayer.

"We believe that coming days will witness much more attempt at the creation of a common life and enterprise by evangelical Christians; and we hail with joy every such effort as really tends to conservation of resource, to effectiveness of work, and to strengthening of testimony. In presence of a united foe, the people of God must close up their ranks for successful defence and offense. Those who hold firmly to the Head cannot on any ground claim excuse for holding aloof from each other. To deny the fellowship of one body is but to deny to ourselves the baptism of the one Spirit. And we are confident that in the near future there will be a coming together, upon the strong basis of simple faith in Christ, of many who have learned that the preservation of mere denominational loyalties is nothing in comparison with the larger communion of all who love Him in truth, and with the demands of the work He has committed to them. They will make the smaller sacrifice for the sake of the greater issue. And may God speed the day!

"At the same time there is much to guard against along this line. One of the greatest dangers and weaknesses of the present day is the growing prevalence of a spirit of loose tolerance and comprehensiveness. It always has been a device of the enemy to counterfeit the good gifts of God and to deceive His people into the acceptance of such counterfeits. And he is certainly successful today in respect of Christian unity. Without any regard to fundamental truth men are beguiled into entering upon loose federation with others whose intention may be worthy without being at all necessarily Christian. The ideal of broad comprehensiveness—which includes everyone who is well-intentioned in regard to moral causes—seems to have captivated not a few. We see the boundaries of old fellowships being pushed further and further back in order

to take in those whose positions in regard to Christian truth is yet quite unchanged. We see fields in consequence being sowed 'with divers kinds of seed,' and old land-marks being ruthlessly removed. And we must candidly confess that we have yet to see one good thing accruing to the work of the Kingdom of God by any such imitation of the unity of the Spirit.

"We are aware that in saying this we shall be charged with lack of charity, for this sacred word has apparently lost much of its meaning to those who are obsessed with the modern spirit of unquestioning inclusiveness. They have annexed it as their watchword, and have given to it a content agreeable to their practices. In its name they justify, not only their departure from, but their positive denial of, convictions they once resolutely declared. To differ from them, or even to question their doings in the light of the plain teaching of God's Word, is to be 'uncharitable.' And there, for our part, we are content to leave it."

We commend the above to the earnest consideration of our young people.

November 23

**How May We Practice Thanksgiving?****Ephesians 5:20; Psalm 67:1-7**

"Giving thanks always for all things" is the best way to practice thanksgiving. This may be done not in word only but in deed also. But whether in word or deed it must be spontaneous and enthusiastic, the overflow of a heart that can truly say, "The Lord is my shepherd . . . my cup runneth over."

Thanksgiving is a matter of the heart. Some of the most grateful souls have lived amid adverse and trying circumstances. They have rejoiced in the opportunity to serve. The love of God shed abroad in the heart caused them to love the unlovely and to serve as the representatives of Christ.

"Giving thanks always for all things" involves cheerfulness. By a cheerful spirit thanksgiving finds practical expression in daily life. "Be of good cheer" is the oft repeated counsel of the New Testament. "Singing and making melody in your heart to the Lord" is the fruitage thereof.

Again we can practice thanksgiving by faithful stewardship, a joyful giving of means entrusted to us. The world is very needy, millions yet remain to whom the salvation of God has not been preached. No finer expression of thanksgiving can be made than generous and sacrificial giving to the end that the world's great need of the knowledge of a Saviour may be met.

Our lesson Psalm is suggestive. It begins with prayer for the blessing of God, but the blessing is not sought as an end in itself but as a means to an end, as in verse 2, "That thy way may be known upon earth, thy saving health among all nations." This is the great objective,



the millennial age when the earth shall yield her increase and "all the ends of the earth shall fear him." To live and labor, to serve and suffer and sacrifice in order to hasten that glad day, this is to practice thanksgiving in a way acceptable to God and approved of men.

November 30

### Christianity and the Health of America Ezekiel 47: 1-12

The point of contact between the topic and the Scripture lesson is the idea of restoration which is common to both. In the Scripture lesson, life and health, activity and beauty are found wherever the river flows. (See verses 9 and 12). "The health of America" in its fullest sense is likewise dependent upon a river. The river may be called by the name of "Christianity" as used in our topic, but a better name is that of "Salvation," for much that poses as "Christianity" is simply a formal pretense of the real thing.

The river of our Scripture lesson, like "the river of the water of life" rises in a concealed or invisible place. "The waters issued out from

under the threshold of the house" (v. 1). The source was hidden, the stream was seen. Compare this with Revelation 22:1. "The throne of God and of the Lamb" is the hidden source of the river mentioned there. The government of God, in Christ, is the source of all good. According to verses 1 and 8, the river of our lesson flowed toward the east into the sea, that is, the Dead Sea. Into this world of death, the river of God's salvation in Christ, flows. The result is the same as seen in verses 9 and 12. It is threefold—life and healing and fruitfulness.

The health of the individual—spirit, soul and body is dependent on the river that flows from the throne of God, and inasmuch as the nation is composed of individuals there is no national need comparable to that of contact with the river of life from which comes healing and fruitfulness.

Water is a symbol of the Holy Spirit who in His operations renews our souls, illumines our minds and quickens the mortal body. Christianity of the right type is vitally connected with the life of America, spiritual life, moral life and physical life.

## Practical and Perplexing Questions

Answered by the Editors

### BRIEF MENTION

**Inquirer Unidentified:** (1) "Do premillennialists rejoice in the fact that the world is waxing worse?"

We should hope not, except as the fact verifies God's Word (2 Tim. 3:13), and points to the nearer approach of the second advent of Christ for whose appearing they long.

(2) "Are not all the parables of Matthew 13 likenesses of the Kingdom of heaven?"

We believe that to be the teaching of the chapter.

**F. E. M., Coloma, Mich.:** "When did they first begin to sprinkle and who started that mode of baptism?"

This question is difficult, if not impossible to answer. Prof. A. T. Robertson (Baptist) says that as a substitute for immersion it was late, and finally triumphed in the West because of the decree of the Council of Trent (16th century). But Dr. T. M. Lindsay in the same publication, *International Standard Bible Dictionary*, speaks of the validity of sprinkling as having been raised, and settled affirmatively, by Cyprian in the middle of the third century.

**Question:** What are some of the things left out in the "Shorter Bible," translated and arranged by Professor Charles Foster Kent, with whom were correlated Frederick Harris of the National Y. M. C. A., and Ethel Cutler of the

National Board of the Y. W. C. A.? I have had the book recommended as suitable for Sunday-school teachers.

**Answer:** This publication as yet only presents the New Testament, but it is proposed to publish the whole Bible in the same way. The entire work is prepared under the influence of the modern emphasis on intellectual and social culture. A sample of the flagrant violation of the Word of God is furnished by its treatment of First and Second Thessalonians, in which it is conceded by all honest students of the Word that the chief subject is the second coming of Jesus Christ. In the table of contents of those books, no reference whatever is made to the second coming, and large portions of the Epistles are omitted. No gospel appears in full, and the same thing is true of the Epistles. Second and Third John do not appear at all; probably not one-third of the book of Revelation appears. The publication cannot but contribute to the discredit of the supernatural in the Bible, and it is to be deeply regretted that the Young Men's and Young Women's Christian Associations should have given encouragement to such a publication.

The New Testament, as the church has had it for hundreds of years, is easy of understanding, as it is in any of the recognized versions, and the attempt to eliminate any portion of it invites the denunciation of Revelation 22:19.

**H. D. F., Great Deer, Sask.:** "Is there no possibility for an individual that has been born again and received the Holy Spirit to fall away and sin wilfully, according to Hebrews 10:26, 27, so that he can not be renewed unto repentance any more?"

You are reading into these verses something that they do not state. They say nothing about being "born again" and "receiving the Holy Spirit." (See the answer to L. J. K. under No. 4.)

**L. J. K., Excelsior, Minn.:** (1) "Was Judas regenerated?"

We believe not.

(2) "Was Peter converted when he denied Christ?"

We think he was. Compare Matthew 16:16, 17.

(3) "Were the disciples sanctified at Pentecost?"

They were sanctified in the sense of being set apart for God when they believed on Christ, but they were filled with and baptized into His body by the Holy Spirit at Pentecost, the experience being unique on that occasion.

(4) "Will a regenerated person sin unto death?"

We believe not (John 10:27-29).

(5) "When our first parents sinned did they lose the image of God?"

If by the image of God we mean a likeness to His holiness, the question must be answered in the affirmative, but if by the image of God we mean the qualities which constitute His personality, the question must be answered in the negative. Passages of Scripture, throwing light on this matter, are: Gen. 5:1-3; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9.

(6) "If a sinner repents, and is forgiven, should he let that sin stare him in the face through life, thinking he must reap what he has sowed?"

It is difficult, if not impossible, for us to forget some of our sins even after we are assured of forgiveness, which in itself is reaping what we have sown. Furthermore, some sins in their very nature leave consequences that cannot be removed in this life. But still it is unspeakable peace to know that we are right with God through grace, and that such consequences will not follow us in the life beyond.

(7) "What indications are there that the world is growing worse?"

We cannot point out all of them, but we think a very impressive one is the defection from the truth of the gospel which is so widespread in the visible church.

(8) "What did Christ mean when He said blasphemy would not be forgiven in this world, neither in the world to come?"

The meaning of this phrase in Matthew 12:32 is fixed by the parallel place in Mark 3:29. It does not mean that any sins will be forgiven in the world to come, i. e., in hell; but simply that there were no possible circumstances under which such an offender could be pardoned (Albert Barnes).

**H. S., Gotebo, Okla.:** (1) "Is a trespass committed knowingly, a wilful sin, and if so, how can there be forgiveness of it, according to Hebrews 10:26?"

The passage quoted does not seem to be referring to a sin committed by a regenerated person who repents of and confesses it, but to an act of apostasy, i. e., a total and final rejection of Christ on the part of one who had "received the knowledge of the truth." In other words, the inspired writer in that place is dealing with the same situation as in chapter 6:4-6.

(2) "Do Hebrews 10:26; Heb. 6:4-6; and 1 John 5:16 all refer to the same sin?"

For answer to this question as well as those following in your communication, we refer you to *Bible Problems Explained* (Gray), pp. 63-68, obtainable in paper or cloth from The Bible Institute Colportage Association, 822 North LaSalle Street, Chicago.

**Mrs. J. B., Weston, Ill.:** "What is an Antichrist?"

The word is of Greek derivation and means an opponent of Christ, in which sense there are and have been, many antichrists (1 John 2:18). Nevertheless, as this same verse in 1 John indicates, there is an Antichrist to come, a real historic personage, of whom all others are simply foreshadowings. He is identified as the beast of Rev. 13:1-10; 16:13; 19:20; 20:10. For an account of the Antichrist, his history and doom, see *A Textbook on Prophecy* by Gray, obtainable from The Bible Institute Colportage Association, 822 North LaSalle Street, Chicago.

**G. N. R., Lincoln, Neb.:** (1) "Do you believe the heathen, who never hear of Christ, will be lost?"

The heathen, like all other people, are lost because they have sinned against God (Rom. 1:18-32). This is true whether they hear of Christ or whether they do not. But if they hear of Christ and believe on Him they will be saved.

(2) "Do you believe one can be saved and never join a church or be baptized?"

As an abstract question we answer "Yes," because the penitent thief on the cross was such an one (Luke 23:39-43). But such instances must be rare, and it would be wrong and dangerous to presume upon them. A truly saved man will be baptized and join the church unless unusual circumstances positively prevent it.

(3) "Does one have to know the exact time of conversion, or experience a change, to be a Christian?"

He does not have to know the exact time, nor is it vital that he should experience a change at the time of accepting and confessing Christ. But if he has really accepted and confessed Him his life will indicate it more and more.

(4) Your three inquiries about the inspiration of the Bible are answered in a pamphlet entitled *The Bible's Testimony to Its Own Inspiration* by Gray, to be obtained of The Bible Institute Colportage Association.

## Sunday-School Department

### Exposition of the International Lessons

By P. B. Fitzwater

November 9

**Peter's Great Confession**

**Matthew 16:13-24**

Golden Text:—"Thou art the Christ, the Son of the living God."—Matthew 16:16.

The time has now come for the King to take account of His ministry.

This confession in some sense marks the turning point in Christ's ministry. Hereafter it is more restricted to His disciples. Two reasons are sufficient why this should be (vv. 1-12). (1) The Pharisees and Sadducees show their attitude towards Him in their demand for a sign, His answer is that none shall be given save that of His death and resurrection, as symbolized in the experiences of the prophet Jonah. (2) The disciples show their inability to understand the spiritual nature of His teaching. When He warned them of the leaven of the Pharisees and Sadducees they understood Him to refer to bread, when He meant their doctrine. It was at this crisis when Christ turned from the nation which had rejected Him that Peter made this great confession. It was made in the borders of Caesarea-Philippi, practically Gentile territory.

#### I. Peter's Confession (vv. 13-16).

Two questions of Christ provoked this confession:

1. The question as to the opinion of the people concerning Him.

They recognized Him as a teacher or a prophet of more than human authority and power. Today, as then, there is a diversity of opinion among the people as to Jesus Christ. Some think He is only a man; others, that He is a great teacher, but nothing more. Had He been content with this He would not have been molested in Jerusalem, for the Jews willingly acknowledged Him as more than a human teacher. It was His persistent claim to be the God-man, the Son of God, that sent Him to the cross.

2. The second question involved the personal opinion of the disciples concerning Him. To be able to tell what others think of Jesus is not enough; there must be definite, correct and personal belief in Him.

#### II. The New Body, the Church, Announced (vv. 17-20).

Peter had made a noble confession of Christ, so now Christ confesses him. If we confess Christ He will confess us (Matt. 10:32, 33).

Christ declared His intention of bringing into existence a new body to the members of which He will give eternal life, and to whose hands He will entrust the keys of the Kingdom. Peter was to have a distinguished place in this body. The keys entrusted to Him were used on the day of Pentecost, and again in the case of Cornelius. Association in this new body cannot be broken by death, for the gates of hades shall not prevail against it. This body, the Church, is of a heavenly origin, a heavenly calling, and a heavenly inheritance.

#### III. The Cross the Way to the Throne (vv. 21-33).

This was, no doubt, startling to the disciples. They did not realize that redemption was to be accomplished through the passion of the cross. So unwelcome was this announcement that Peter cried, "This shall not be unto thee." Peter later saw through this darkness to the glory on the hilltop beyond. A new hope then filled his breast (1 Pet. 1:3, 4). Victory through death is yet the stumbling block of many. Many are stumbling over the doctrine of salvation and redemption through the suffering of the cross. All such are under the control of the devil (v. 23). The devil hates salvation by blood.

#### IV. The Cost of Discipleship (vv. 24-27).

To follow Christ means suffering. To follow Him is to turn one's back upon the world. Life can only be saved by losing it. If we are going to be Christians we must share Christ's suffering. We cannot go to heaven on flowery beds of ease.

1. There must be denial of self (v. 24). There is a wide difference between self-denial and denial of self. Self-denial is practiced every where by all people, but only the disciples of Christ or Christed people deny self. Christ takes the place of self.

2. "Take up his cross." This cross is the suffering and shame which lie in the path of loyalty to God. To do our duty will mean suffering (2 Tim. 3:12).

3. Follow Christ. This means to have the mind of Christ, to do like Christ. All such shall be rewarded when Christ comes in glory.

November 16

**Witnesses of Christ's Glory**

**Luke 9:28-36**

Golden Text:—"This is my beloved Son: hear ye him."—Mark 9:7.

While it is true that in this lesson the disciples are witnesses of Christ's glory, the full truth is that the manifestation of Christ in glory was to give to the discouraged disciples a foregleam of the Messianic Kingdom. The hopes of the disciples were crushed when Christ announced His death on the cross. They were unable to see how victory could issue from death.

Jesus took with Him Peter, James, and John, and went into the mountain to pray. His chief aim in retirement was to get the disciples apart and into a state of receptivity so that He might show them the method of the Kingdom. Before going to the mountain He declared that there were some standing in His presence who would not taste of death till they should see the Son of man coming in His Kingdom (Luke 9:27; Matt. 16:28). That their drooping spirits might be revived and their confidence restored, He is transfigured before them. Two men from the upper world are sent to converse with Him about His approaching death in Jerusalem (v. 31)—the very thing about which the disciples refused to talk. Then, too, God's own voice was heard in words of approval of Christ's course, directing them to hear the Master. Surely they cannot doubt His ability now to carry into execution His Kingdom plans. The purpose, then, of the transfiguration is to give the disciples a foregleam of the coming Kingdom, to enable them to see the Kingdom in embryo. That this is true is not only shown by the context and circumstances, but by the inspired interpretation of one who was with Him and knew all that transpired. Peter said, "For we did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty, for he received of God the Father honor and glory when there came such a voice to him from the excellent glory; This is my beloved Son in whom I am well pleased: and this voice we ourselves heard come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. 1:16-19, R. V.). To those who believe in the inspiration of the Bible these words are final. Let us therefore note the outstanding features of the Kingdom as displayed in the transfiguration:

#### **I. Jesus Christ the Glorified King on Mt. Zion (v. 29).**

The glorified King on this mount was intended to symbolize the messianic Kingdom when Christ returns to the Mount of Olives in Jerusalem (Zech. 14:4-17). This is still in the future, and will be literally fulfilled.

#### **II. The Glorified Saints with Christ (vv. 30, 31).**

1. Moses, who was once denied an entrance

into Palestine, appears now in glory, representing the redeemed of the Lord who shall pass through death into the Kingdom. Many thousands of the redeemed have fallen asleep and at the coming of the Lord shall be awakened to pass into the Kingdom.

2. Elijah, now glorified, represents the redeemed who shall pass into the Kingdom through translation. Many shall be living upon the earth when the Lord shall come, and shall without dying be changed, and thus pass into the Kingdom (1 Cor. 15:50-53; 1 Thess. 4:14-18).

3. They talk of the very thing which the disciples refused to believe, namely, the death of Christ.

#### **III. Israel, in the Flesh, in Connection with the Kingdom, represented by Peter, James, and John (v. 28).**

Israel shall be called from their hiding place among all nations of the earth and shall be gathered to Jesus Christ the King, as the central people in the Kingdom (Ezek. 37:21-27).

1. Peter proposes to build three tabernacles (v. 33). The Feast of Tabernacles looked forward to the glorious reign of Christ. Peter caught a glimpse of the significance of the transfiguration. His proposition showed that he thought of the Feast of Tabernacles, and therefore of the millennium.

2. The divine voice (v. 35). At this time God himself uttered His words, assuring them that this one in glory was His Son Jesus Christ.

#### **IV. The Multitude at the Foot of the Mountain (vv. 37-43).**

This is representative of the nations which shall be brought into the Kingdom which shall be established over Israel. See Isaiah 11:10-12. The people here were grievously oppressed by the devil. There are times when the devil is especially active in his oppression of men. About the time of Christ's first coming he did his best to harass men. Just before Christ's coming again he will be especially active, for he knows that his time is short.

#### **November 23**

#### **Jesus Corrects John's Narrowness**

#### **Luke 9:46-56**

Golden Text:—"Grace be with all them that love our Lord Jesus Christ in sincerity."—Ephesians 6:24.

#### **I. Jesus Teaches True Greatness (vv. 46-48).**

1. The Occasion (v. 46).

A contention among the disciples as to who should be the greatest.

Jesus had just announced His coming death on the cross, admonishing them to let his sayings sink down into their ears (v. 44). They were so steeped in selfishness that they could not enter into fellowship with Him in His sufferings. They were disputing among themselves as to who would be the biggest man in the Kingdom. The



imagination cannot depict a condition where rebuke and teaching were more needed.

## 2. The Method (v. 47).

He "took a child and set him by him." Teaching by object is one of the finest of methods. In this Jesus showed Himself to be the master-teacher. Christ was qualified to meet the supreme need of all teaching, namely to know the pupil and to translate knowledge into terms adapted to the comprehension of the pupil. He perceived even the thoughts of the disciples and met their need. When they were conscious of His knowledge of them they were ashamed (Mark 9:34). Our ambitions are open to the Lord. We should so direct our lives that we need not be silent and ashamed before Him.

## 3. The Teaching (v. 48).

(1) "Whosoever receiveth this child in my name receiveth me." So completely is Christ identified with those who are childlike in spirit that He regards treatment of them as treatment of Himself.

(2) "Whosoever receiveth me receiveth him that sent me." Christ and the Father are one, therefore whatsoever attitude one has toward Christ he has toward God. Rejection of Christ is rejection of God.

(3) "He that is least among you all the same shall be great." The one who in self-forgetful service takes the lowest place is truly the great one. This is the supreme law of Christian discipleship. In Jesus we see the one who was incomparably great identifying Himself with humanity, humbling Himself not only to wash His disciples' feet, but to die the ignominious death on the cross. True greatness, therefore, is not to have the first place—to be given the applause of the world, and to be served, but to possess that willing mind to stoop to any place in order to serve others in Christ's name.

## II. Religious Intolerance Rebuked (vv. 49, 50).

1. The Case Cited (v. 50). The disciples saw one casting out devils in Christ's name, but because he refused to follow them they forbade him. This spirit is liable to seize those who are really zealous for Christ. It often expresses itself against those who do not belong to one's particular church or sect. In determining as to whom we should fellowship, two questions only need be asked, (1) Are devils really being cast out? (2) Are they being cast out in the name of Christ? The plain implication of Christ's words in Matthew 7:22, 23, is that one may even cast out devils and be a stranger to the Lord. There is a supernatural work which is not divine, so, unless the mighty works are done "in the name" of Christ, a Christian should not fellowship the miracle worker. All who are really doing such deeds in the name of Christ we should bid Godspeed.

2. The Principle Declared (v. 51). "He that is not against us is for us." This truth is positively stated in Luke 11:23, "He that is not

with me is against me." When it comes to man's attitude toward Christ there is no possible neutrality.

## III. Resentment Rebuked (vv. 51-56).

1. Farewell to Galilee (v. 51.) As the time had come for Him to be received up He set His face to go to Jerusalem. The time of His sacrifice was come and Jerusalem was the place where it was to be accomplished.

2. The Samaritans Refused to Receive Him (vv. 52, 53).

This refusal was due to the impression that He was going to Jerusalem. Their national prejudices were so strong that they regarded His action as a national insult, therefore refused hospitality to Him. They warmly received Him when He passed through their country, even many of them believed on Him when they heard the testimony of the woman of Samaria; now they refuse even to entertain Him and His disciples.

3. James and John Vehemently Resent this Action of the Samaritans (v. 54). They regarded it as an insult to their Lord. Their love was so vital that an affront to the object of their affection was most bitterly resented. This is ever the case with true love; it can brook no insult to the one loved.

4. The Lord's Rebuke (vv. 55, 56).

(1) "Ye know not what manner of spirit ye are of." He did not minimize the insult or question their motive. He who knew their hearts was aware that they were being moved out of love for Him. He told them, however, that such insults were not to be met by violence. Religious persecutions are always wrong. The spread of truth is not to be by means of carnal weapons. If Christ's teaching had been heeded throughout the centuries much bloodshed would have been prevented.

(2) "For the Son of man is not come to destroy men's lives, but to save them."

November 30

Jesus Teaches Peter True Greatness

John 13:1-16

Golden Text:—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

This chapter begins the second section of the body of the book of John, namely, the inner revelation of Christ to His disciples. The people at large having rejected Him, He turns His back upon them and devotes His few remaining hours to instructing and comforting His disciples.

## 1. Christ's Amazing Love For His Own (vv. 1-3).

Jesus was fully conscious of what was upon Him. He knew that the cross with all its anguish was just before Him. He knew that His disciples would shamefully forsake Him in a few hours. He knew that one of that number would be the

instrument in the hands of the devil in His betrayal. He knew that all things were in His hands; was fully conscious of His deity. Notwithstanding all this He displayed patient and untiring love. He did not withdraw His love from them because of their weakness and the shameful failure which He knew would soon be made manifest. He loved them to the uttermost. True love does not consider circumstances or the shortcoming of the person loved. His thoughts might well have been of the eternal light and glory upon which He would soon enter, but it was mainly of His own.

## II. Christ Washing His Disciples' Feet (vv. 4-11).

This act is symbolic of His amazing love for His disciples. Jesus did not regard His hands too holy to do this menial service. The true Christian does not allow his rank in society to keep him from acts of lowly service.

### 1. Steps in This Service:

(1) He riseth from supper, (2) laid aside His garments, (3) took a towel and girded Himself, (4) poured water into a basin, (5) washed His disciples' feet, (6) wiped them with a towel wherewith He was girded. These steps symbolize Christ's entire work of redemption. His rising from supper represents His rising from His place of enjoyment in the heavenly glory; His laying aside His garments, His putting aside His vesture of majesty (Phil. 2:7, 8); His girding Himself, His taking the form of a servant (Phil. 2:7); The water in the basin, His cleansing blood; His washing of their feet, His actual cleansing of men through His Word (John 15:3; Eph. 5:26); His taking His garments again, His return to His place and position of glory.

### 2. Peter's Impetuous Ignorance.

He goes from one extreme to another. It is his failure to understand the significance of this service that caused him to behave so strangely.

### 3. The Significance of This Service to Those Who Participate\*in It.

(1) It is a spiritual cleansing (v.8). Fellowship with Jesus is only possible as we are continuously cleansed from our sins. "He that is washed needeth not save to wash his feet, but is clean every whit" (v.10). The cleansing here is not the washing of regeneration, but that of sanctification. Even regenerate folks need the continual cleansing of Christ's blood in order to have fellowship with Him. He that is regenerated—washed in the blood of Christ (symbolized by baptism), does not need a repetition of the act; he only needs the cleansing of sanctification, symbolized by the washing of the feet. After regeneration, as we go through this world we are contaminated by its sins. He is willing always to cleanse us from our sins if we allow Him.

(2) A badge of brotherly affection. This act showed His abandonment to the service of His own. This is a lesson that is much needed today. We need more and more the fulness of

brotherly love. This love needs to be manifested so that it may be seen and realized. Only can true love be proved by the service it renders.

(3) A proof of humility. This was a lesson much needed by the disciples, and much needed by us all. They had just been disputing as to who should be the greatest in the Kingdom; their selfish ambition was expressing itself. On every hand we see expressions of pride, vanity, and even arrogance on the part of those who are professed followers of the lowly Jesus. Christ's action was a concrete expression of His Spirit. If the Son of God was not ashamed to stoop to such lowly service the disciple should not regard it beneath his dignity to follow in His steps.

(4) Equalization. As they would thus stoop to serve each other in the name of Christ there would be the sure destruction of caste among them.

Such service in the spirit of Christ is the great leveler of humanity.

## III. An Example for Us (vv. 12-16).

The disciples of the Lord are under obligation to do to each other as He did unto them. This obligation rests upon His Lordship (v. 14). All who call Him Lord in sincerity will obey Him. To refuse to obey Him is to put one's self above his Lord. Obedience to the Lord should proceed from our love for Him, but in addition He promises happiness to those who practice these things.

### December 7

#### Peter and John Asleep in Gethsemane Mark 14:32-42

Golden Text:—"Watch ye and pray, lest ye enter into temptation."—Mark 14:38.

### I. Christ Suffering (vv.32-34).

1. The Place (v. 32). The garden of Gethsemane—an enclosure containing olive and fig trees, beyond Kidron, about three-fourths of a mile from Jerusalem. The name means olive-press. The name is significant of the occasion. Edersheim says, "It is an emblem of trial, distress, and agony." Perhaps the garden was owned by some one of Jesus' friends. It afforded Him a suitable place to retire with His disciples in this trying hour.

2. His Companions (v. 35). He took with Him the eleven disciples that they might share so far as possible, this sorrow with Him. Being a real human being He craved human sympathy. He bade them watch with Him. While He knew that He must "tread the wine-press alone," He had a keen appreciation of sympathy so far as those who loved Him could give it. The behavior of the disciples shows the utter limitation of human sympathy.

3. His Great Sorrow (v. 34). This is the same as the "cup" in verse 36. It was not primarily the prospect of physical suffering that was crushing Him; it was the suffering as a sin-bearer—the sensations of His pure soul coming

into contact with the awful sin and guilt of the world. Only pure and refined natures can understand this. In addition to this there was the judgment stroke from the holy God as it fell upon His Son instead of the sinner. God caused the iniquities of the world to strike upon Jesus (2 Cor. 5:21; Isa. 53:6).

## II. Christ Praying (vv. 35-42).

Though He prized human sympathy in the hour of supreme need, His only recourse was prayer. The sympathy of our friends is helpful, but in the great crises of life we can only find help as we go to God in prayer. "Is any among you afflicted, let him pray" (James 5:13).

### 1. The First Prayer (vv. 35-38).

(1) His posture (v. 35). He fell on His face prostrate on the ground. In the hour of our great need we naturally prostrate ourselves before God—a becoming posture. (2) His petition (v. 36). "Take away this cup from me." By the cup is meant His death on the cross. No doubt it was most grievous to Him to face its shame, but He pressed on knowing that for this cause He had come into the world (John 12:27, 28, cf. Heb. 2:14). He prayed that the "hour might pass from him,"—the burden was so great that it seemed His life would be crushed out. His prayer was heard (Heb. 5:7). When God hears our prayers He grants the petition desired (1 John 5:14, 15). Angels ministered to Him, giving the necessary grace to endure to

the end (Luke 22-43). (3) His resignation (v. 36). His will was in subjection to the Father. He knew that His death on the cross was the will of God the Father; for He was the Lamb slain from the foundation of the world. (4) The disciples rebuked (v. 37). He singled out Peter, since he had been the most conspicuous in proclaiming his loyalty (John 13:38). Though he would go with Him to death he could not watch one hour. (5) Exhortation to the disciples (v. 38). "Watch and pray, lest ye enter into temptation." The only way to be able to stand in the time of trial is to be watching and praying. Jesus knew that although the disciples meant it well they would fail in the trial unless aided from above. The flesh is too weak to stand the strain.

### 2. The Second Prayer (vv. 39, 40).

He withdrew the second time from His disciples and uttered the same words in prayer. This was not vain repetition. It is proper to repeat our requests. He found the disciples asleep again. Their shame and confusion were more marked than at first.

### 3. The Third Prayer (vv. 41, 42).

He uttered the same words in His third prayer (Matt. 26:44). He tells the disciples to sleep on and take their rest, as the hour had now come for His betrayal. There is such a thing as being asleep when wanted and awakening when it is too late. If the disciples had been praying they would not have fallen asleep.

# Sunday-School News, Methods, Appliances and Questions

By Hugh Cork

## NOTES AND NEWS

If the life of the teacher is the life of his teaching, how important that much attention be paid to the teaching life.

A "weakly" teachers' meeting has killed many Sunday-schools, while a live, efficient school will require a "weekly" meeting for teachers.

If you use the blackboard or any other method of object teaching before the school or class, always keep in mind the carpenter's rule, "Never construct ornament, but only ornament construction."

The shepherd who knowingly allows one of his flock to remain out of the fold one single night without seeking it has no right to herd sheep. What about the teacher whose scholar is absent and who might within a few hours by personal visit, phone call, or letter manifest concern but does not?

If it is true that "The boy without a playground is father to the man without a job" who shall furnish and supervise his playground?

The devil will if the church does not. Shall the church provide any play life for her children? Or shall she discourage play among her young? What? Why? When? Where?

That superintendent does his best work who makes his school move without much evidence of work on his part. A division of responsibility and labor, with little for him to do but see that each officer gets his share and accomplishes his task joyously, is the best evidence of executive ability and management spirit.

The skilled laborers in the big mills are charged with every pound of raw material placed in their care and the management requires and looks for a certain amount of finished product. Has your church entrusted to each Sunday-school teacher certain lives of raw material and are holding them responsible for the finished product in church membership and training? If not, why not?

We are puzzling our brain to find ways to help Sunday-school workers through these columns. Will you tell us what will help you

most? What are your problems? Where do you fail most often? What have been your outstanding successes? What are your questions? Please be free to write us so we may be better informed as to how we may help. While we are busy on the teaching staff, we can take a limited number of convention or special meeting dates. Can you use us this way?

One church after carefully and prayerfully selecting Sunday-school officers and teachers set aside the Sunday morning church service before they started upon the year's work to publicly install them into office. The music, the sermon, the charges to the officers and teachers were as thorough and solemn as those of that service when the pastor was installed. It goes without saying that not only those engaged in the work of the Sunday-school—officers, teachers, and scholars—but the church members themselves were impressed at that service with a higher rating for the Sunday-school. Try it and see.

We spoke last month of the proposed organization of "The Bible Institute Sunday-school" which, at that time, it had been decided was to open on October 5. After further consideration, it was decided for various reasons to postpone the organization of the Sunday-school for a few weeks, and begin October 5 with a service for Bible exposition where the spirit of worship and devotional Bible study will be the outstanding characteristics. That service was held, as it will be each Sunday at 4 p. m., and over 1,200 were in attendance the first day, more than half of whom were people not connected as faculty or students at the Institute. Dr. Gray had charge during October and Dr. W. H. Griffith Thomas is the leader this month. We expect the Sunday-school, which will begin at 2:30 p. m., to be an evolution from this four o'clock hour within a few weeks.

### MAKING MORE OF OUR HYMNS

Many people, not only in Sunday-school but in church, sing "psalms and hymns and spiritual songs" with little or no thought as to the meaning of the words, but with their attention centered only on the melody and harmony of the music. This is the more unfortunate since the music, which has a language all its own, often reveals other thought than what the poet tried to frame in the words. Therefore to give hymns and spiritual songs their proper place and full force in worship attention might well be called to the origin and incidents of at least one hymn each Sunday.

Take for instance the spiritual song, "It Is Well with My Soul." It was born out of deep sorrow in 1873. Mr. H. G. Spofford, a Christian lawyer of Evanston, Ill., who had lost his fortune in the Chicago fire two years before, had prospered enough to send his wife and four

younger children to visit relatives in England. Crossing the ocean a collision with a sailing vessel sank their ship in thirty minutes, with nearly all on board lost, including Mr. Spofford's four children, whom he fairly idolized, especially the baby. Mrs. Spofford was picked up and landed in Wales, from whence she cabled, "Saved, but alone."

When the message reached their Evanston home it seemed a blow heavier than the father could bear. He paced the floor nearly the whole night trying to say, "Thy will be done." Toward morning the dark storm clouds of the night parted, the troubled spirit was quieted, and a peace he had not known before flooded his soul. His bowed spirit looked up while the thought in his heart prompted him to say "It is well," and out of this experience, he sat down and wrote:

When peace like a river, attendeth my way,  
When sorrows, like sea billows roll;  
Whatever my lot, Thou has taught me to say,  
It is well, it is well with my soul.

To aid the pastor or Sunday-school superintendent in giving intelligent information about the hymns we sing, secure a copy of Sankey's "Story of the Gospel Hymns" published by the *Sunday School Times Company*.

### THE CALL FROM EUROPE'S CHILDHOOD

The children of war-ravaged Europe are presenting one of the gravest post-war problems. A church leader of international reputation writes the following from Switzerland to Frank L. Brown, Joint General Secretary of the World's Sunday-school Association: "The great problem in reconstruction is not the rebuilding of houses and towns, the replanting of shell-plowed fields, the manufacturing of tools and machines, important as all this no doubt is. Nobody has been injured more—physically, morally, spiritually—than the children and young people. I have made a special study of the effects of the war upon child life in the various European countries and the results of my observations are alarming. We must do more than we ever thought was needed for the coming generation."

The Sunday-school situation in Germany is pathetic indeed, and is clearly given in a statement made by one of the most active Sunday-school leaders of Germany. "Our Sunday-school work has suffered greatly during the war for many reasons. Our statistics show a great decrease in teachers and pupils. Through the revolution in our country the socialists have thrown over all of our good plans which were based upon religious instruction. Now we find quite a new situation. The public schools will to a great extent remove religious instruction quite out of their plans. Therefore all religious people, I hope, will learn to lay more stress upon Sunday-school work in general.



How the former State church will develop it is hard to tell at present. Many plans are discussed, but nobody knows what will be the result. Circumstances are altering continually and we fear that worse revolutions are still coming. All the free churches are not touched by separation of Church and State and they will take up Sunday-school work with more energy than ever, for they see in Sunday-school work now one of the chief means to fight against the coming heathenism in our country."

Has the time come for some Moody to plant a Bible Institute in one of Germany's large cities to meet the training needs of those who are called to lead her children out of the present darkness into God's marvelous light? S. D. Gordon tells us that in 1911 he held a ten-day conference in Central Germany similar to Keswick in England, or Northfield in Moody's day. Nearly, if not quite, two thousand delegates from all parts of Germany were in attendance. Of the delegates he says, "I have never looked into more thoughtful, earnest, Spirit-lit faces than those that looked up into mine daily, during those ten never-to-be-forgotten days. They belonged to what is called over there the 'Gemeinschaft,' that is, the 'fellowship' groups, those who had fellowship together with the Lord Jesus." It seems to us these fellowship groups with a Bible Institute as their training center is the key that will unlock the spiritual situation and supply the needs of Germany in a large measure. Let us pray to this end.

### DO YOU LOVE CHILDREN?

By Fannie Crosby

Love the children? What a question!  
Cold indeed the heart must be  
That can turn without emotion  
From their laughter gushing free;  
Yes, with all my heart I love them;  
Bless the children, every one!  
I can be a child among them,  
And enjoy their freaks and fun.

Quick, impulsive, and confiding,  
Innocent without disguise,  
Faces all aglow with pleasure,  
Mischievous dancing in their eyes—  
In my garden of affection  
They will share the greenest spot;  
And I say without compunction,  
Woe to those who love them not!

Are your children sometimes wayward?  
Teachers, are your scholars wild?  
Do not blame them, but remember  
Each of you was once a child;  
Learn to govern with discretion,  
Govern with a loving hand;  
Ne'er correct them in your anger,  
Learn with mildness to command.

Do not crush their tender feelings;  
Win their confidence, their trust;  
Treat them kindly, and be always  
Merciful as well as just;  
Pastors, don't forget the children;  
They are looking up to you;  
By a word of admonition,  
There is much that you can do.

Love the children? I can never,  
Never pass them in the street  
But my every pulse awaking  
Thrills with love to all I meet;  
I have heard the children singing  
When my heart was lone and sad;  
I have heard them in the distance,  
And their music made me glad.

### BOOK SUGGESTIONS

Below are named a few inexpensive books (all paper-bound) that will furnish the busy Sunday-school teacher of the Uniform International Lessons for the dates given, further illustrative material.

- Nov. 2. *Fifty Temperance Tales*. 17c.  
*Burton Street Folks*, by Anna Potter Wright. (A fine gospel temperance story). 17c.  
Nov. 9. Chapter 6 in *Men of the Bible*, by D. L. Moody. 17c.  
*Confessing Christ*, by W. R. N. 10c.  
Nov. 16. "The I 'Will' of Christ's Glory," in *The Overcoming Life*, by D. L. Moody. 17c.  
Nov. 30. "Humility," in *The Overcoming Life*, by D. L. Moody. 17c.

The above are obtainable from local book-sellers, or from The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.

The Great Commission Prayer League, 808 North LaSalle Street, Chicago, is promoting a world-wide revival in the Body of Christ. A long list of prominent Christians all over the world, who are willing to unite in a covenant of prayer for such a revival, is published.

### MAKING MISTAKES

When a plumber makes a mistake, he charges twice for it.

When a lawyer makes a mistake, it is just what he wanted, because he has a chance to try the case all over again.

When a carpenter makes a mistake, it's just what he expected.

When a doctor makes a mistake, he buries it.

When a judge makes a mistake, it becomes the law of the land.

When a preacher makes a mistake, nobody knows the difference.

But when an editor makes a mistake—good-night!!!—*Exchange*.

## Missionary Department

### HOW THE LIGHT CAME TO LOK TZ TSING

Paul's words to the Corinthians about "not many mighty, not many noble" being called, has correctly described the Christian church in China hitherto. But things are rapidly changing in China and in no particular more significantly than the growing accessibility of the gentry class to the message of the gospel. In illustration of this Mr. L. D. Patterson, of Sungkiang, China, tells of a typical case in the following:

"His name is Lok Tz Tsing. He was baptized and received into the church on Sunday, June 10. His father, mother, two younger brothers, and wife live in Shanghai. He has been for five years in the most important bank in Suangkiang. Although but twenty-two years of age, he is now teller in that institution. The president of the bank, himself a member of the Provincial Assembly and one of the leading business men and statesmen of this Province, once said to me that Tz Tsing is the finest and most promising young man in his acquaintance. His happy conversion and his joining the church mark an era in the development of the Kingdom of God in this city. How was he won? That is the question this article is designed to answer.

"To any one with half an eye who knows conditions, it is clear that soon after the close of the present world war there will open in the Yangtze valley a period of vast industrial development. Railroads, factories, and commercial enterprises of all kinds will be built on a large scale. It is to be done chiefly with English and American money, and under the leadership of Englishmen and Americans. Farseeing Chinese youths are keenly aware that now is the time for them to prepare for the big opportunities ahead, and that the man who has thorough command of the English language will be first in demand by the captains of industry. Consequently, the teaching of English is the 'open sesame' to the best blood of China.

"It was for that reason we established a night school in Grace Church in East Sungkiang. It has now been going a year and a half. The sons of the best families, the clerks in the leading business concerns, and the scions of the gentry and officials are among those who attend.

"The school was opened with a dinner to the officials, gentry, and leading business men, to which the president of the bank was invited. After hearing all the speeches and getting a clear idea of what we were about, the banker said to me, 'I have three young men in the bank who will come to the night school.'

"The next evening they came. Lok Tz Tsing

was one of them. I shall never forget my first glance at him. His form was erect and strong, his face fine and thoughtful, his dark eyes shone with a mild, steady, winning light, and his every aspect bespoke a man. He was not long in proving himself a man of clean, studious, business-like habits. He made rapid progress in reading and speaking English. I felt strangely drawn to him. I was not surprised to hear from the banker of the esteem in which he was held by the business men of the city. And the more I thought about him, the more I wanted him for my Lord.

"The classes in the night school are preceded by twenty minutes of worship; I do not think I have ever started to that service since the first few weeks without making specific prayer to God that the message of the evening might 'find' Lok Tz Tsing. After a few months the pastor and teachers were praying daily for him. A little later he was placed on the prayer list of the local missionary body, and every Saturday night for a year has been the object of earnest supplication by that group. A few months after our first acquaintance, my wife invited the three young men from the bank to our home for dinner and a social evening. Two of the Christian Chinese workers were invited with them, and special prayer was made in secret and in the mission meeting that this social fellowship might bring these three nearer to Christ. A week after this dinner, at the close of last spring's session, all three of these men signed a card promising to read a chapter in God's Word each day.

"This sort of prayer and work has been kept up all during this year. We have been rejoiced all along to feel that Tz Tsing was drawing nearer and nearer each day.

"About three months ago we decided to ask him to join the Sunday-school Teachers' Training Class and become a teacher of a class of boys. To our great joy he accepted and I think has never missed either Teachers' Training Class or Sunday-school since.

"Towards the end of the present session of the night school we began to feel that there were a number of the students that were 'almost persuaded,' and to devise plans to make them 'altogether.' We arranged for special appeal and decision services the last week of school—next week. As preliminary to that meeting I was making some chapel talks direct to the hearts of the boys, calling on them to be ready for anything for the sake of Christ. One evening about two weeks ago the passage was Matthew 16:13-28, and I stressed the call of a divine Christ for

men to follow Him to suffering and death in the service of others. I have never been more sensible of His presence than while speaking that night. I have never had greater liberty. While I was speaking Mr. Lok's eyes fairly glowed and I felt that the long prayed for moment had arrived; that his heart was genuinely touched, and he was ready for the surrender. All through the first lesson period I was silently praying for God to open a convenient opportunity for a personal interview. At the recess it came. Mr. Lok withdrew from the crowd into the dark, where he stood alone taking arm exercises. It was dark and no one was near. The Spirit said, 'Now is the time; speak to him.' I stepped up to him, laid my hand on his shoulder and said, 'Mr. Lok, we've been praying for you a long time. When are you going to be baptized?' Suddenly there came over his face a look of utmost joy, he threw his arms around me, and with deep feeling said, 'Just as soon as you can arrange to do it.' My heart beat wildly with joy and gratitude. I could hardly wait to break the news to my wife, who had been teaching him shorthand, typewriting, and bookkeeping. When she heard it she clapped her hands and said, 'Oh, how glad I am I did not give up. I am so tired in the afternoons that two hours teaching wears me out, but this is worth it all.' The faith of the whole missionary community has been wonderfully strengthened, while our native church has taken on a different aspect and has been, as it were, born anew. Let all who read this join us in thanksgiving, and continue in prayer that this sort of work may go on conquering and to conquer."

### TO CANDIDATES FOR THE FOREIGN FIELD

The daughter of Dr. Arthur T. Pierson, who laid down her life in the missionary work in India, wrote her brother, a prospective missionary, the following weighty counsel:

"I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God Himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at leisure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first minute you step upon shipboard upon your way to a foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched. Nothing but the fullness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to 'tarry until ye be endued with power from on high.' Believe me, the foreign field is already full enough of prophets that have run, and He did not send

them. Because of this, things are in a bad state in India, in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not, and when through days, months, and years of suffering that are sure to come in this cross-bearing life, the questions arise again and again, 'Why is this? Am I in God's path?' the rock to which you will hold in this sea of questionings and distresses is, 'God sent me here, I know beyond a doubt, therefore I may go on, fearing nothing, for He is responsible, and He alone.' But if you do admit, 'I do not know whether He sent me or not,' you will be thrown into an awful stress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh, that it were time to go home. What a fool I was to run ahead of the Lord.' Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth, and therefore will carry us through. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain on the Rock of Ages."—Selected.

### "COALS OF FIRE"

By Willis R. Hotchkiss, of the Friends African Industrial Mission

The long line of patients had been attended to; only one, a young woman, remained, and I was binding up her foot, the whole upper portion of which was one great sloughing ulcer. Occupied with my task I did not notice the approach of my boy, Vui, until I heard him say, "Bwana, nimepiga Mkamba"—"Master, I have hit an Mkamba." Finishing my work I looked up and, used as I was to scenes of blood, I gave an involuntary shudder at sight of the lad. A ragged, gaping wound in his head fully three inches long was pouring a stream of blood down over his face, and his shirt and loin cloth already crimson.

He said nothing about his having been hurt himself, so I said, "What is the matter, Vui? Who has done this?" "I went to the river to get some water," said he, "when a man sprang upon me to kill me. I beat him off with my club and cut his head, and he broke his club over my head. And, master, there is a great crowd down there and they are going to kill us all."

I had been only a few months among them and had not yet succeeded in breaking down their natural suspicion against white men, a

suspicion which had been created and fostered through contact with unscrupulous traders and some government officials. At once it struck me that this incident might in some way be turned to account for the Master, though I scarce knew how.

So I said to Vui, "We will go down and see about it." I went into the house and got a sponge with which to wash off his wound, and came out just as I was, in my shirt sleeves, and started off. Vui looked at me curiously, hesitated and then said, "Bwana, usimepta bunduki yaku?"—"Master, have you not taken your rifle?" "No," said I, "we are here on God's business, and He will take care of us, and we will be safe anywhere without the gun." At such times I found it much better to display no weapon, for its very presence created suspicion, and was thus an element of danger rather than of safety.

Arriving at the river, which was about two hundred yards away, sure enough the whole river bed was filled—there being no running water in it at the time—with a howling mob of painted savages, armed with bows and poisoned arrows, spears and short swords. They were evidently bent on mischief. Decisive measures had to be taken, and that quickly. So with a wordless prayer I walked into the midst of them, much to their astonishment. This was the best course I could have pursued, for they have at first a superstitious awe of a white man, not knowing but that he has some unseen method of defending himself.

The leader of the band, who likewise had a huge gash in his head from Vui's club, made a dash at him, but springing between them I began talking to the crowd, asking them if I had ever harmed them in any way; if I had not paid them well for everything I got from them; if I had not ministered to their sick; if I had not showed them in many ways that I was their friend.

Gradually they cooled down and became silent as I talked, and when the arrows were taken from the bows, and the hands quit playing with the swords, I took Vui to a water pool, cleansed his wound, and sent him off down the river for his water. Then to their amazement, I took the wounded leader, pulled him to the water-hole and began to do the same with him. They could not understand it. "An eye for an eye, and a tooth for a tooth," yea, a life for a life, is the only law their poor minds can grasp and they rigidly adhere to it. That the white man should take his worst enemy, and do to him the same kindness he had done for his own boy was so foreign to their ideas of justice that they simply stood and looked on in wonder.

Having cleansed the wound thoroughly, and noting the advantage I had gained, I followed it up by saying: "Now if you will come up to the house, I will put on some medicine." Slowly they followed me up the path, thoroughly vanquished. Getting out my instruments I shaved

the head, sewed up the ragged wound, bound it up carefully, and they went away. From that day their attitude changed, the stubborn opposition melted away, sufferers thronged the station, and some of those who had been most troublesome became my staunchest friends. Thereafter I could go anywhere through that country unarmed, so far as danger from the people was concerned.

How long shall Africa remain the "Dark Continent," a reproach to Christianity, a menace to the world?

—*The Southern Evangel.*

### HE SMASHED THE GLASS

An African chief once was presented a mirror by a missionary. The African looked into it and for the first time saw his face and it was an ugly face. He had sense enough to know that it was ugly. He threw the mirror to the ground, smashing it to pieces. Smashing the looking glass did not make the chief's face any more beautiful, but he could not see it.

In like manner some people treat the Bible, J. Campbell White says. They look into the Bible and see themselves, and because the heart looks ugly in the heart of the Bible, they throw the Bible away. Maybe they just put it on the shelf and leave it there unread. Some smash the Bible for themselves by denying its divine authority; they seem to think that thus they get rid of their moral ugliness.—Selected.

### WHAT OF THE TASK?

In the Etah District this is no less than the giving of the gospel of Jesus Christ to the entire population of this field, approximately 450,000. There is no other organization now, nor likely to be, within the present generation at least, and probably never, to whom the people living within these bounds can look for this knowledge.

In February, 1915, the following action was taken by the Etah church:

"Believing that our Lord's command to give the gospel to every creature applies to the Etah church in regard to its own section, therefore, we officers, members and missionaries connected with this church and its activities would make it our aim and purpose to give the knowledge of Jesus Christ to the 'every creature' of our field. In this application of the general policy of complete evangelization of this field, we regard the church which has been established here as an agency of first importance in the work of evangelization.

"We accept the command to Christ as applying to the present generation. The command of the King urges and presses us forward. We believe that He expects us to hasten His return by witnessing and seeking out the lost. We have made it one of our aims, that every believer be a missionary."—*The Assembly Herald.*



Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock.

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen —Mr. Wong.

The word discouragement is not to be found in the dictionary of the Kingdom of heaven. —Melinda Rankin.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot (on last page of his Indian grammar).

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—Maltbie D. Babcock.

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service.—Dr. A. J. Gordon.

When some one asked a missionary if he liked his work in Africa, he replied, "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking a thing has nothing to do with it. We have orders to 'go' and we go. Love constrains us. Such love begets the strength to do the 'all things.'"—*Missionary Review*.

#### THE MASS MOVEMENT AT ETAH

In 1899 the mass movement in connection with the work of our Mission began in the Etah District. During that year 467 were baptized by Rev. Henry Forman, and for the next 15 years there was an average addition of about 350 a year. In one year the number reached over 1,000 who confessed Christ in baptism. In 1911 the number of converts and of workers, both Indian and foreign, had grown to an extent that justified a division of the work, and a second station was opened at Kasganj. At the present writing, probably not more than 600 or 800 of that particular caste of "untouchables" of this district are outside the pale of the church.

#### CENTRAL AMERICA

Central America, the beautiful region lying south of Mexico, is divided into five republics (Guatemala, Nicaragua, Honduras, Salvador and Costa Rica) with a total area of 195,000 square miles, a population of over 5,000,000, nearly one-half of whom are Indians. The prevailing religion is a superstitious form of Roman Catholicism, but all religions are tolerated. Many missionaries are needed and there would be no danger of "building on another man's foundation." There are over one million to whom the gospel message would be "news" indeed.

"Too good, this Word, to hear alone," thus thought

Samaria's daughter standing by the well:  
And hastening villagewards she quickly brought

Others to hear what Jesus had to tell.

"Too good to hear alone, and I must share  
With other folks the gladness of this Word."  
So spoke a daughter of Ceylon, who ne'er

Before the gospel of God's grace had heard.  
And we, who know the power of Jesus' name  
And countless precious gospel blessings own,  
Can we account ourselves as free from blame  
Whilst myriad souls in heathen bondage groan?

Oh, may these women make us feel some shame,

And deem that Word "too good to hear alone."

—Selected.

#### COSTLY

"I want you to spend fifteen minutes every day praying for foreign missions," once said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainard prayed for the red-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into His harvest; and, lo, it is going to cost our country thousands of young men and women who have, in answer to this prayer, gone forth to foreign fields, or pledged themselves to this work."  
—Forward.

"I trust God to save me: He trusts me to save others." Motto of  
Rev. Ting Li Mei, Secretary Chinese Student Volunteer Movement.

## For Sermon and Scrap Book

### THANKSGIVING

#### A Bible Study

"It is a good thing to give thanks unto the Lord." Ps. 92:1.

1. At stated periods. Ps. 95:1-2.
2. In public assembly. Neh. 9:5.
3. Every day. Ps. 145:2.
4. All the day. Ps. 34:1.

For national blessings. Ps. 147:20.

For daily bread. Ps. 103:5.

"Back of the loaf is the snowy flour,  
And back of the flour, the mill;  
And back of the mill is the wheat and the shower  
And the sun and the Father's will."

For personal salvation. 2 Cor. 9:15.

This is foundational. We must find God  
within before we can find Him without.

True thanksgiving leads to

1. Contentment, Phil. 4:11.
2. Refinement, Ps. 147:1.
3. Influence and power, Acts 17:25-31.

—J. C. P.

### A CLUSTER OF THANKSGIVING DAY TEXTS

"And the best of the oil and all the best of  
the wine, and of the wheat, the first fruits of them  
they shall offer unto the Lord."—Num. 18:12.

"And what nation is there so great?"—Deut.  
4:8.

"And thou shalt remember all the way which  
the Lord thy God led thee."—Deut. 8:2.

"This day is holy unto the Lord your God;  
mourn not nor weep. Go your way, eat the  
fat, etc."—Neh. 8:9, 10.

"I will bless the Lord at all times, his praise  
shall continually be in my mouth."—Ps. 14:1.

"Our fathers trusted in thee."—Ps. 22:4.

"Praise is comely."—Ps. 33:1-22.

"Thou crownest the year with thy goodness."  
Ps. 65:11.

"Let the heaven and earth praise him, the  
seas, and everything that moveth therein."  
—Ps. 69:34.

"Oh that men would praise the Lord for his  
goodness, and for his wonderful works to the  
children of men."—Ps. 107:8.

"Thou art good."—Ps. 119:68.

"How precious also are thy thoughts unto  
me, O God!"—Ps. 139:17.

"Thou openest thy hand."—Ps. 145:16.

"Let everything that hath breath praise the  
Lord."—Ps. 150:6.

Have thy tools ready; God will find thee work.  
—Charles Kingsley.

### CONSOLATION IN CHRIST

"If there be, therefore, any consolation in  
Christ."—Phil. 2:1.

*I. True and Real Consolation Is in Christ.*

Simeon waited for the "consolation of Israel"  
(Luke 2:25), and Paul mentions it in 2 Corin-  
thians 1:5.

1. Christ's Name Full of Consolation. Es-  
pecially His name "Jesus"—the Saviour; man's  
only deliverer from wrath to come. His name  
"Christ"—the anointed Son of God, anointed  
Messiah of the world.

2. Consolation in the Constitution of His  
Person. Divine, therefore able to save to the  
uttermost. Human, bone of our bone and flesh  
of our flesh. Capable of suffering; His sufferings  
of infinite efficacy and value.

3. Consolation in the Work He Effected.  
Magnified the law; opened heaven's gates, by the  
shedding of His blood; procured all the sanctify-  
ing influences of the Holy Spirit. Died the just  
for the unjust, that He might bring man to God.

4. In the Offices He Bears. The true prophet  
enlightening man; the High Priest who offered  
the eternal sacrifice for sin. A King whose  
throne shall endure forever.

5. In the Station He Now Occupies. Our  
Intercessor before God. Our Advocate with  
the Father. By whom we have our prayers,  
services, and persons accepted.

*II. There Is Consolation in Christ, for:*

1. The Convicted Sinner. He who has had  
his eyes opened to his sin and misery. Who sees  
his poverty, danger and nakedness.

2. For the Contrite. The gospel especially  
for the broken-hearted.

3. For Afflicted and Tempted Believers.

4. For Dying Saints. He has overcome and  
destroyed the sting.

5. Everlasting Consolation for the Glorified  
Spirits in Heaven. He gives them a mansion,  
crowns them with life eternal, and gives free  
access to the tree of life.

—J. Burns.

### THE DEVIL HAS NONE OF THESE

One day A. J. Gordon met an old man singing.  
"Friend," said Doctor Gordon, "why should an  
old man be so cheerful?" "Not all are." "Well,  
then, why are you?" "Because I belong to the  
Lord." "And are none others happy at your  
time of life?" "No, not one, my friendly ques-  
tioner," said he, and his form straightened.  
"Listen to the truth from one who knows, and  
no man of three-score and ten shall be found to  
deny it: The devil has no happy old men!"  
—Biblical Recorder.

**GOD'S PERFECT ATTRIBUTES**

1. The only Personal God. Jude 4.
2. The only True God. John 17:3.
3. The only Wise God. 1 Tim. 1:17.
4. The only Immortal God. 1 Tim. 6:16.
5. The only Powerful God. 1 Tim. 6:15.
6. The only Holy God. Rev. 15:4.
7. The only Forgiving God. Mark 2:7.

—T. B.

**DWARFED BABES**

1 Cor. 3:1-8

- 1.—The Charge of Carnality, v. 1.
- 2.—The Consequence of Carnality, v. 2.
- 3.—The Characteristics of Carnality, vv. 3, 4.
- 4.—The Classification of Carnality ("As men"), v. 3.
- 5.—The Cure for Carnality, vv. 5-8.

—Lee W. Ames.

**"ALL THINGS"**

1. All things are of God. 2 Cor. 5:18.
2. All things made by Him. John 1:3.
3. All things given for life and godliness. 2 Pet. 1:3.
4. All things work together for good. Rom. 8:28.
5. All things counted lost for Christ. Phil. 3:8.
6. All things done through Christ. Phil. 4:13.
7. All things possible to the believer. Mark 9:23.
8. All things purged by shed blood. Heb. 9:22.
9. All things now new in Christ. 2 Cor. 5:17.
10. All things will be made new. Rev. 21:5.

—N. H. Camp.

**COMMUNION THOUGHTS***"This do in remembrance of me."*

1. The Lord's Supper is pre-eminently a memorial feast. It commemorates Jesus' death. It assures us that He really died. His death was no feigned death. When His poor, bruised, blood-stained body was taken down from the cruel cross, it was wholly, completely, totally dead. He foretold His death: "And I, if I be lifted up, will draw all men unto me. This spake he, signifying by what death he should die." The evangelists declared it when they recorded, "He cried with a loud voice, and gave up his spirit." His resurrection requires it. A feigned death could only be followed by a feigned resurrection. "If Christ be not raised, your faith is vain, you are yet in your sins." Anything else than the actual death of Christ robs the Christian of all hope.

2. This memorial feast emphasizes the death of Christ, as compared with His life and teachings. Why did the Saviour not leave us an ordinance commemorative of His life and preservative of His teachings? Evidently, because

His death is the event of greatest importance. We are not saved by Jesus' life, nor by his teachings. Atonement with God is purchasable only by the sacrifice on Calvary. The eye of the Saviour, looking down the corridors of time, foresaw the danger of putting the emphasis on His life and teachings at the expense of His death, and to forestall this established a memorial commemorative of His death, that the Christian church might never be led astray, and lose the point that sacrifice is essential to salvation.

3. But this remembrance of Christ looks forward as well as backward. We are to "proclaim the Lord's death till he come." Let not those significant words, "till he come," be obscured by prejudice or unbelief. The Lord's Supper is a permanent, authoritative reminder that He is coming again. We neither need nor are able to know when. We are free to interpret Scripture on these points as God enables us, but the important fact is, "He is coming," and every communion feast reminds us of this next greatest event in all human history.

4. The Saviour said, "This do." We have no choice. We have the direct command of Him whom we are professing to obey. He says distinctly and authoritatively, "This do." In the face of this direct command, can we be indifferent, negligent, or lacking in obedience? There are some among us who explain away by a kind of sophistry the need and practice of communion, and yet call themselves Christians. The Saviour distinctly says, "This do," yet they explain it away and refuse the Holy Communion. Others are careless in the celebration of this sacred feast, and go for months and sometimes for years without obeying this important command. Let us hear and heed our Lord and Master as He says to all the church, "This do."—*Herald and Presbyterian*.

**ANSWERING GOD'S CALL***"What shall I do, Lord?"—Acts 22:10.*

Remember, you can be a prophet to one soul as well as to a nation. Elijah was just as truly a prophet when he went and called Elisha at the plough-tail as when he stood on Carmel and by prayer brought down fire from heaven. You may not be a prophet to a whole land, but you may be the messenger of God to one soul, and that one may be the servant in your house. You may be called of God to be an intercessor, not for hundreds of people, or churches, but for one person's soul, and that one soul may be your own unconverted child. You may be called of God to rule in some very narrow sphere. The great thing is to get the anointing that trains and fits for service, and then obedience to the leading of the Spirit and humble dependence upon Him will do all the rest.

—Chas. Inwood.

### THE WASTE OF CHRISTIAN INFLUENCE Sermonette

"Let the redeemed of the Lord say so."—Ps. 107:2.

It is their duty. The man who has been blessed is in duty bound to become a witness. The enriched disciple must become a busy apostle. He who has heard the word of life must himself become a messenger. "Let him that heareth say, Come!" Experiences must record themselves in expression. The world is waiting for witnesses, and especially for witnesses of the lay and unofficial order. The witness of the regular ministry is partly discounted because of our calling. Our testimony is expected, and it is thereby deprived of the element of surprise. But when a business man witnesses to the power of redeeming grace the testimony runs with arresting strength. It is this kind of witness who captures the interest of the jury and wins their verdict. The world, I say, is waiting for lay witnesses, and too often their testimony is hid like a lamp put under a bushel. "Let the redeemed of the Lord say so!" It is their duty to add the power of their experiences to the record of redeeming grace.

But it is also their sacred interest. Experiences which are denied expression speedily fade away. Expression confirms experience, it sustains it and enriches it. Sentiments which find no voice find it hard to live. Gratitude which never says "Thank you!" pines away in its silence. Expression gives air to sentiments and quickens and strengthens them. It is ever so with a truth of revelation. We confess our hold upon a truth when we become its witness. Many doubts melt away like mist when our souls go into the open air of public testimony. When the disciple of truth becomes its apostle it clothes itself in more radiant glory. And so do I say it is our interest to declare what the Lord hath done for our souls.

"Ye shall be my witnesses!" That was our Lord's command. The world is waiting for our obedience.—J. N. Jowett.

### GOD'S INDIVIDUAL CARE

I have read of two professors' wives in one of our colleges who decided to help the students by paying them attention. One of them sent out invitations written thus:

"Mrs. Pool. At home from 7 to 10 p. m."

Some of the boys came, found servants in livery, and everything cold and formal. One of them declared, when he had reached his room, that he was more wearied than if he had been at a recitation. The other wife simply sent an invitation to the class of students through her husband. He told them that he and his wife would be glad to see them at their home for tea and a pleasant evening; no special preparation needed. The boys went and were received, each

one being greeted with a cordial handshake. They chatted and sang around the piano, a little out of tune, but they enjoyed it all the same, and when the time came to leave, the professor's wife said:

"This is your home. I may not be here all the time; but the books, and the room, and the fire, and, in the spring, the garden, will be open to you. They are all yours. Come, and enjoy them whenever you like."

That house was a home to a score of boys for several years, and the professor's wife was looked up to by them as a mother.

It was personal, individual attention that made the difference in the two receptions. God does not invite us in crowds. He calls us by name. He talks to us face to face. He wants to help us Himself.—A. C. Dixon, in *Heaven on Earth*.

### CORRESPONDENCE OF GENESIS WITH REVELATION

- (a) First heaven and earth (Gen. 1).
- (b) Husband and wife (Gen. 2).
- (c) Sentence pronounced upon Satan (Gen. 3).
- (c) Sentence executed upon Satan (Rev. 20).
- (b) Husband and wife (Rev. 21).
- (a) Last heaven and earth (Rev. 22).

The opening and the closing facts of history are substantially one, and the order of them is such as to preclude mere coincidence, and to establish divine correspondence.

- (a) Heaven and Earth are first and last;
- (b) Then, a Husband and Wife degraded at the beginning, and glorified at the end;
- (c) And, centrally, sentence is pronounced upon the devil at the beginning, and executed upon him at the end. It is little wonder that he hates both Genesis and Revelation, and strives to get Christians to believe that the one is all myth and the other all mystery.

—W. Graham Scroggie.

### HOW TO KILL THE PRAYER MEETING

- 1. Don't go near it.
- 2. If you go, go late.
- 3. Go, but don't pray.
- 4. If you do pray, pray long and low.
- 5. In prayer, mention everything, but ask for nothing.
- 6. Yawn and stare while others are praying.
- 7. Commence praying when it is time to close.

—The Witness.

### HOW TO BEAR THE ROD

It is difficult to conceive anything more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."—*Herald of Holiness*.



## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

David F. Nygren and party report they have been conducting meetings in Texas during October.

J. W. Mack has succeeded E. W. McCaslin in charge of the work at the Hope Gospel Mission, Detroit, Mich.

I. E. Honeywell, assisted by the Prestons held a meeting the early part of October at Kewanna, Ind. They go next to Toronto, Canada.

Joseph C. Ludgate of Wheaton, Ill., reports having conducted union meetings at Muscotah, Kan. The services were held in a tent, and large crowds attended.

Rev. and Mrs. J. C. Cardiff, who have been located at Caldwell, Kan., where Mr. Cardiff was pastor of the Baptist church, will again take up work in the evangelistic field.

James A. Armstrong writes as follows from Eolia, Mo., under date of September 18: "We are in the midst of a glorious meeting under the big tent. We go from here to Cyrene, Mo., for meeting in October."

Gypsy Smith, Jr., and party report a great revival in Chester, S. C., the latter part of September. The crowds filled a tent seating 2,500 people, to overflowing, and the Spirit of Christ was manifested in great power.

W. C. Moorman writes from Cameron, Mo.: "Our meeting at Arley, Mo., with the Methodists, was a great success. The church folk were greatly revived. Rev. H. L. Irmiger is the pastor, and in great favor with his people."

H. Evan McKinley, writing from Royal Center, Ind., says: "Just closed my sixth revival meeting here in radius of twenty miles and have one more yet. The Lord is wonderfully good to me. Eight delegations attended our meetings here."

In a meeting at Armstrong, Mo., Dr. H. P. Dunlop and wife found the largest auditorium

too small to accommodate the people who crowded in to hear the gospel of Jesus and His love. Prayers of God's people are requested for these workers.

The Vom Bruch Party closed a three weeks' union effort at La Salle, Ill., with sixty-two at the altar seeking Christ, and one hundred eighty-two decisions were recorded. The meetings were counted a great success, as the town is 90 per cent Catholic. The party next went to Los Angeles, Calif.

R. G. Heddon reports a meeting in St. James, Ill. He held services at this point two years ago and they urgently requested him to come back after his return from overseas. He announces that he has accepted a pastorate with the Congregational church at Tomahawk, Wis. beginning November 6.

John M. Linden, with his Singing-Evangelist, Wm. S. Dixon, is now in the midst of a great tent revival campaign with all of the churches co-operating at Cairo, Ill. Miss Sarah C. Palmer is the women's worker of the party. The first ten days' services indicate that God is owning and blessing the campaign.

John Imrie, and Mrs. Imrie, singing evangelists, were engaged in a union meeting of four churches at Ripon, Wis. The churches were greatly revived and the town was awakened. The revival was held in the college gymnasium. From Ripon they went to Dighton, Kan., to join Evangelist W. A. Burch.

The John S. Hamilton Party report having closed a successful tent meeting at Howe, Ind. Three townships, nine churches, united in this effort. Hundreds of reconsecrations and decisions were made. Lily Grace Matheson, pianist and young people's worker, and Harry Storrs, chorister, assisted in the campaign.

T. L. Muir reports as follows: "We closed at Georgetown, Pa., with an old fashioned revival, many new decisions and much prayer. We are now in a union campaign at Greenville, N. Y., with large crowds attending and much interest shown. Russell E. Kauffman, of Dayton, O., is assisting as musical director and soloist."

W. A. Bodell, who has been supplying the First Church of Springfield, and First Church of Lincoln, Ill., while the pastor was overseas for a year and a half, resumed evangelistic

work, October 1. His first meeting opened at La Plata, Mo., October 1, assisted by Mr. H. O. Echols. Mr. Bodell's home address will be 603 E. Grove St., Bloomington, Ill.

Evangelist John C. O'Hair has just closed a union evangelistic and Bible-teaching campaign at Kenedy, Tex., with large numbers enjoying the opening up of the Word of God. After Bible teaching work for two weeks at Yoakum, Tex., he will return to Oak Park, Ill., to commence again the winter circuit of Bible teaching classes in Chicago and vicinity.

The Colegrove Evangelistic Party finished a most successful union campaign in the Congregational church of Saranac, Mich., where a former M. B. I. student is pastor (W. S. Ross). Joseph S. Waugh and Elizabeth Goble Meyer, also former students, are members of the party. From there the party went to Potterville, Mich., where they will conduct a union tabernacle campaign—Oct. 15-Nov. 9.

A. J. Hall, Omaha, Neb., sends the following report: "Rev. H. H. Rayburn closed a two weeks' meeting at Hillside Congregational Church, September 19. The church received six new members Sunday, and at a business meeting Wednesday, increased their pastor's salary from \$780 to \$1,200. The outlook for the coming year is promising. Mr. Rayburn preaches a straight, sound gospel."

A. J. Fitt, Fort Logan, Colo., writes: "Our work goes along nicely. The opinion of our speakers is that it is the greatest opportunity for soul winning anywhere round here. All churches are represented in our speakers, and the Gideons do fine work. In September there were eighty definite decisions for Christ, 126 signed for rededication, 798 Testaments were given away, 1,240 tracts distributed, and there were sixty-two personal interviews."

S. D. Goodale writes: "We closed our meeting at Norwich, Kan., last Sunday night. It was a real revival of religion. This is what most churches sadly need, rather than a lot of new members. We had quite a number of conversions, fourteen responding to the gospel invitation on the last night. Almost all who came forward in the meeting, were, or had been members of the church. We began here in Osborn, Mo., on Tuesday night. I held a meeting here about seven years ago. The outlook is great."

Clyde Lee Fife writes:

"In five weeks' work down here in Arkansas, we have won about one thousand people for Jesus Christ, added them to the churches and raised the pastors' salaries thousands of dollars to meet the new conditions of living since

the war. Thousands of dollars were easily raised for all phases of work of the meetings and no guarantee was asked for anything in advance. The tabernacles were built in one day from lumber cut, hauled, sawed and built in one day's time from the time it left the stump until the roof was on and seats in."

Harry Dixon Loes and Miss Birdie C. Loes report meetings at Burlington, N. Dak. Mr. Loes is associated with Evangelist P. E. Wells. The first campaign of the season was held at Mayville, N. Dak., in a large rink—the largest hall available. The drawing power of the meetings extended as far as fifty-seven miles. Mr. and Miss Loes gave an informal musical program on Monday night, following the close of the revival. The latter part of the service was devoted to testimony on the part of converts, and the power of the Holy Spirit was unusually manifested therein.

Pat B. Withrow writes from Charleston, W. Va., as follows: "Miss Sara C. Palmer has just closed a three weeks' campaign. The work was unique inasmuch as it touched all classes in the city, from the drawing rooms of the wealthy, through Sunday-school convention audiences, to the congregations assembled at the Union Mission. Many are praising God for the splendid way in which the gospel was presented, and many more for the new vision of Jesus Christ received through the teaching of the Word of God. Miss Palmer has left a host of friends behind her in Charleston and our prayers follow her wherever she goes."

F. A. and Mrs. Geisenheiner with a Ford car left Chicago July 8, returning September 4, having made a 2,200 mile trip through Illinois, Missouri, Kansas and Iowa, visiting the rural communities, where they had held revival meetings, to encourage the converts and if possible to get others to see the wisdom of becoming Christians. These evangelists were much encouraged to find that many of the converts were still faithful and doing telling work in their communities. Mr. Geisenheiner is now assisting in special meetings on the field of Rev. C. F. Geiger at Chatfield, Minn., and at the present writing, though three services have been held, the power of God has been manifested in the saving of a number. The friends of this work are asked to remember it in prayer.

"Lucky Baldwin," known to many of our readers, reports encouraging work in his position as chaplain at the House of Correction, Chicago, and as Prison Gate Missionary. He has expressed a willingness to conduct meetings on Sundays for churches near Chicago, and may be addressed at 153 Institute Place, Chicago. Mr. Baldwin has recently written a statement,

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as to how he acquired the name, "Lucky Baldwin."

"Every time I speak I invariably receive a dozen inquiries as to how I acquired the name of 'Lucky Baldwin.'

"When I left home as a young man, whatever my misdoing I was always anxious to shield my mother and family from any stain. They were numerous and highly respected in our neighborhood. So I changed my surname from Balfe to Baldwin, chiefly because the first syllable was the same in each. For most of my years in sin, I was known to the world as 'C. J. Baldwin' and to my companions as 'Lucky.'

"My many escapades without punishment, or enough punishment to fit the crime, earned me the sobriquet of 'Lucky,' hence the name of 'Lucky Baldwin.'

"After my conversion I unconsciously went under the name of C. J. Baldwin (I had worn the name for about twenty-five years). My first Bible has that name engraved on its cover.

"One day I was leaving the Old Jerry McAuley Mission, where I was converted and an old family friend saw me, and said, 'Hello, Balfe.' Then it dawned on me that I was a Christian and under an assumed name. I hastened back to the mission, and explained my unintentional duplicity to the superintendent and was assured it was all right.

"My family never knew of the awfulness of my life until after the blood of Jesus Christ, God's Son, cleansed me from all sin, and I told it for His Glory."

### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

E. H. Baker—Oct. 31, Hambridge, Pa.  
Berge Sisters—Until Nov. 9, Philadelphia, Pa.; Dec. 1, Milton, Del.  
W. E. Bilyeu—Y. M. C. A., Fort Sill, Okla.  
Chester Birch—Y. M. C. A., Fort Leavenworth, Kans.  
W. A. Bodell—Nov. 23, Rockford, Ill.  
C. B. Brooks—Nov. 2, Wakarusa, Ind.  
W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.  
The Conners—Until Nov. 16, Paola, Kans.; Nov. 17-Dec. 7, Mt. Pleasant, Ia.; Dec. 8-28, Barnes City, Ia.  
H. T. Crossley & J. H. Leonard—Oct. 5, Fenwick, Ont.; Oct. 26, Hamilton, Ont.; Nov. 23, St. Thomas, Ont.; Dec. 28, Watford, Ont.; Jan. 25, Walkerton, Ont.  
H. P. Dunlop and wife—Nov. 2-16, Houston, Tex.; Nov. 30-Dec. 13, Vandalia, Mo.; Dec. 28-Jan. 18, Savannah, N. Y.; Jan. 25-Feb. 15, Upper Sandusky, Ohio; Mar. 15-Apr. 5, Moberly, Mo.  
J. W. Erskine—Until Nov. 2, Bladensburg, Ohio; Nov. 6, Gladwin, Mich.; Jan. 25-Feb. 9, Ashtabula, Ohio.  
Floyd, John Evans—Nov., Stockton, Kans.  
C. E. Faust—Until Nov. 9, Indianapolis, Ia.  
E. A. Fernlund—Nov., Chicago, Ill.; Dec., Milaca, Minn.  
Clyde Lee Fife—Nov., Tipton, Ind.; Dec., Fremont, Neb.  
A. J. Fitt—Y. M. C. A., Camp Logan, Tex.  
E. J. Forsythe Party—Nov., Detroit, Mich.; Dec., Cornwall, Ont.; Jan.-Feb., Detroit, Mich.  
J. A. Frazier—Nov. 2, Wakarusa, Ind.  
S. D. Goodale—Until Nov. 21, Fairmont, Neb.; Nov. 23-Dec. 17, Ashland, Kans.; Jan., Protection, Kans.  
Roy Gourley—Y. M. C. A., Erie, Pa.  
John Greenfield—Nov.-Dec., Alice and Casselton, N. Dak.  
R. A. Hadden—Y. M. C. A., Camp Kearney, Calif.  
John S. Hamilton—Until Nov. 2, Bedford, O.; Nov. 9-Dec. 14, Bedford, Iowa.  
E. E. Hendrick—Nov., Kenneth, Mo.  
Edward L. Jeamby—Oct., Shickley, Nebr.; Nov., Campbell and Geneva, Nebr.

P. H. Kadey Party—Oct.-Nov., Owosso, Mich.; Nov.-Dec., Middleton, Mich.  
Kendall and Parker—Until Nov. 12, Alta Vista, Kans.; Nov. 16-Dec. 9, Ford, Kans.  
H. D. Kennedy—Nov., Beamsville, Ont.  
Carl E. Kircher Party—Nov. 6, Mayfield, Kans.; Nov. 27, Elgin, Nebr.  
G. A. Lamphear and Miss Caroline A. Hosford Party—Nov., Sylvia, Kans.  
F. F. Leonard—Y. M. C. A., Curtis Bay, Md.  
John M. Linden and W. S. Dixon Party—Nov. 26, Eldorado Springs, Mo.; Nov. 4, Council Bluffs, Iowa; Dec. 28, Brookfield, Mo.  
C. H. Jack Linn—Until Nov. 1, Watson, Minn.  
Lindgren and Erwin—Nov., Estherville, Ia.; Dec., Clear Lake, Ia.  
A. S. Magann—Salvation Army Campaign.  
Matias-Vessey—Nov. 2, Pittsburg, Kans.; Dec., Coats, Kans.; Jan., Coffeyville, Kans.  
Harry L. Maxwell—Until Nov. 16, Rochester, Ind.; Nov. 23-Dec. 7, Monticello, Ind.; Dec. 11-Jan. 1, Terre Haute, Ind.; Jan., Clarksburg, W. Va.; Feb., Shelbyville, Ind.  
McCombe-Clase Party—Fall 1919, Rochester, N. Y.; Geneva, N. Y.; Jan., Camden, N. J.  
H. Evan McKinley—Until Nov. 1, Bearden, Tenn.; Nov. 2-20, Delphi, Ind.; Nov. 22-Dec. 21, Fulton, Ind.  
J. B. McMinn—Oct. 26, Cassopolis, Mich.  
Miller-Hemmingger Party—Nov., Corry, Pa.  
T. LeRoy Muir—Nov. 2-23, Athens, Pa.; Nov. 30-Dec. 21, Port Ewen, N. Y.  
Earle Naftzger and wife—Until Nov. 12, Decatur, Ind.; Nov. 16, Garrett, Ind.  
P. C. Nelson—Dec., Milwaukee, Wis.  
O. A. Newlin Party—Nov.-Dec., Three Rivers, Mich.  
Geo. E. Whare and wife—Nov., Brooklyn, N. Y.; Feb., Rochester, N. Y.  
D. F. Nygren and Mrs. Nygren—Nov., Silverhill, Ala.; Dec., Topeka, Kans.; Jan., Berwyn, Ill.; Feb., Ravenswood, Chicago, Ill.  
J. C. O'Hair—Oct. 4-21, Mattoon, Ill.; Oct. 23-Nov. 3, Grand Rapids, Mich.; Nov., Youngstown, O.  
Sara C. Palmer Party—Jan., Virginia, Minn.  
L. K. Peacock—Until Nov. 23, Unity Station, Pa.  
Grace Sutton Powell—Y. W. C. A., California.  
The Prestons—Oct. 19-Dec. 25, Toronto, Can.  
Chas. F. Raach—Nov., Lexington, Ohio.  
Rayburn-Wickland Party—Nov. and Dec., Pratt, Kans.  
Milton S. Rees—Nov., St. Johns, N. B., Canada.  
A. P. Renn and H. A. Backemeyer—Until Nov. 9, Marion, Ind.; Nov. 12-30, Indianapolis, Ind.; Dec. 3-21, Paris, Ill.  
R. M. Sands—Nov. 2, Mulvane, Kans.  
Harold F. Sayles—Until Nov. 9, Columbus, Mich.; Nov. 16, Itasca, Mich.; Nov. 16-30, Goodells, Mich.  
Myrtle M. Saylor and Singer—Until Nov. 16, Pella, Ia.; Nov. 23-Dec. 21, Williamsburg, Ia.  
Charles Reign Scoville Party—Nov.-Dec., Deming, N. M.; Jan., Kearney, Nebr.  
M. B. Simmons—Y. M. C. A., Camp Kearney, Calif.  
Annie Agnes Smith—Until Nov. 7, Baltimore, Md.; Nov. 9-28, Pittston, Pa.; Nov. 30-Dec. 14, Philadelphia, Pa.  
Gipsy Smith, Jr. and Charles F. Allen—Oct., Greensboro, N. C.; Nov.-Dec., Norwich, Conn.; Jan., Knoxville, Tenn.  
Morgan Lee Starke—Nov. 2-23, Piedmont, W. Va.; Nov. 25-Dec. 14, Laurel, Md.  
George T. Stephens and Party—Nov.-Dec., Trenton, Ont., Canada.  
Strathern Evangelistic Party—Nov., Olyphant, Pa.; Dec., Afton, N. Y.; Jan., Parsons, Pa.; Scranton, Pa.; Feb., Dickinson City, Pa.  
E. S. Stucker and Foster Jones—Until Nov. 16, Kewanee, Ill.  
William A. Sunday Party—Chattanooga, Tenn.; Houston, Tex.; Norfolk, Va.; Oklahoma City, Okla.  
R. W. Thiot—Nov., Spartanburg, S. C.  
Thos. P. Ullom—Y. M. C. A., Camp Gordon, Ga.  
Ray G. Upson—Y. M. C. A., Dayton, Ohio.  
Vom Bruch Evangelistic Party—Oct.-Nov., Los Angeles; Dec., Hammond, Ind.; Jan., Philadelphia, Pa.  
W. W. Weaver—Until Nov. 5, St. Giles, Montreal; Nov. 9-26, Hamilton, Ont.; Nov. 30-Dec. 17, Bridgeport, N. S., Canada.  
Wells-Loes Party—Nov., Walhalla, N. D.; Dec., Oakes, N. D.; Jan., Grand Forks, N. D.  
Owen O. Wiard—Nov. 3-9, Quinter, Kans.  
A. R. Willgus—Y. M. C. A., San Antonio, Tex.  
Karl F. Wittman—Nov. 2-31, Lexington, O.  
Edw. M. Young—Oct., Pittsburg, Cal.; Nov., Fellows, Cal.

### FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.  
International Sunday-school Convention, Kansas City, Mo., June, 1922.  
Mid-Winter Bible Conference, Moody Bible Institute, Chicago, Feb. 2-7, 1920.

## Book Notices

Any book favorably mentioned below may be secured at prices named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

### Il Profeta Daniele

This is a translation into Italian of Mr. Gaebel's excellent work on the prophet Daniel. It is offered for free distribution among Italian Christians desiring to start Bible classes in prophecy, and can be obtained from the office of *Our Hope*, 456 Fourth Avenue, New York City. All friends of the truth will rejoice in this enlarged ministry of such a helpful book.

### Social Christianity in the New Era, by Chaplain Thomas Tiplady.

The author here employs his fine literary talent in depicting the conditions and needs in the present crisis; and in a larger way, the significance of the present crisis, with a hope for a better order in the new era. This will come by a slow process, but a league of the churches will, when once formed, achieve this result. The Chaplain has had a wide experience with the more unfortunate, and has a heart for them. But is social service the supreme task of the Church? Is it not rather evangelism?

190 pages. 7½ x 5½ inches. Fleming H. Revell Company, New York and Chicago. \$1.25, net. J. T. S.

### Paul's Conversion, by Chas. F. Reitzel.

This book purports to be a study of "the dualism in the record of Paul's Conversion," which came into the author's consciousness by "inspiration or revelation" some eighteen years ago. The hypothesis is that there are "couplets" of Scripture descriptive of the particulars of this conversion, the two passages, jointly, suggesting themes for the respective chapters or discussions. Some of the couplets are similar, some, complementary and some, antithetic in content. Many of the passages are from the ninth chapter of the Acts; others, from later chapters, and still others, from the Pauline epistles.

223 pages. 8 x 5 1-2 inches. Union Gospel Printing Co., Cleveland, O. J. T. S.

### A Text-Book on Prophecy, by Rev. James M. Gray, D. D.

The content of this volume appeared as a series of prophetic studies in *The Christian Herald* of New York. They now appear in book form, by request, in the belief that they are worthy of a wider perusal. It is the author's hope that "this simple text-book may be useful to beginners and stimulate them to broader and profounder study of prophecy." Especially interesting, helpful and stimulating are the

expositions of disputed scriptures and the prophecies relating to the Roman Empire and Russia; also the prophecies of Benjamin Wills Newton, and of the author, that have had such startling fulfillment after the time of the writing by these two men.

The book is most helpfully pedagogical in spirit and form, and the more helpful by the successive reviews and the questions appended to each chapter.

215 pages. 7½ x 5½ inches. Fleming H. Revell Company, New York and Chicago, \$1.25, net. J. T. S.

### The Preacher's Ideals and Inspirations, by William J. Hutchins.

This engaging and scholarly volume by the Oberlin Professor of Homiletics is "for the average man who in a small parish in the face of grave difficulties tries to continue true to the dreams of his youth, to the teachings of his seminary days, and to the demands of the living present." The themes are, The Preacher and His Times; The Preacher and His Sermon; The Preacher and His Bible; Abraham Lincoln; The Preacher's Teacher; The Preacher and His Master. There is here much of worth and permanent value. But there is an avowal of the higher criticism and interpretations of Scripture colored by modern Biblical scholarship.

187 pages. 7½ x 5 inches. Fleming H. Revell Company, New York and Chicago, \$1.00, net. J. T. S.

### Quiet Talks on the Deeper Meaning of the War and Its Relation to Our Lord's Return, by S. D. Gordon.

This is the author's third book on the Lord's return, and is based on the Old Testament prophecies, with such references to the New Testament as demand consistent treatment. Here are embodied both his literary and spiritual virtues together with a superb evaluation of the crises of history, of which the recent war was one. Visits on spiritual errands, to the two leading belligerents before America joined the Allies helped him to an appreciation of the real issues. There were other causes but supremely it was Satan's latest effort to gain entire control of man. As such it was symptomatic and clearly indicates the certainty of the final combat, to be followed by the Lord's return and the glories of the millennial age, according to prophecy.

286 pages. 7½ x 4¾ inches. Fleming H. Revell Company, New York and Chicago, \$1.00, net. J. T. S.



## The Moody Bible Institute of Chicago

### RECENT FACULTY ENGAGEMENTS

Dr. Gray: Preached sermon at the ordination of E. O. Sellers at Belden Avenue Baptist Church; inaugurated the series of Sunday afternoon Bible expositions at the Institute Auditorium.

Mr. Gosnell: Conference of Defenseless Menonites, Grabill, Ind.; Union Bible Class, Grand Rapids, Mich.; preached at Second U. P. Church, Chicago.

Dr. Fitzwater: Jefferson County S. S. Convention, Fairfield, Ia.; young people's meeting, Swedish Baptist Church, Chicago.

Mr. Pace: Y. M. C. A. Bible Class, Wheaton, Ill.; preached at First United Brethren and Central Christian Churches, Indianapolis, Ind.; M. B. I. Alumni Association, Detroit, Mich.

Mr. Ketchum: Sunday-school and preaching at Kimball Avenue Evangelical Church; preached at North Ashland United Evangelical Church.

Mr. Meeker: Preached at Fourth Congregational Church, Oak Park; Second Reformed Church, Chicago.

Mr. Page: Preached at First Presbyterian Church, Paxton, Ill.

Mr. Cork: Whiteside Co. Sunday-school convention, Fulton, Ill.; Swedish M. E. Church, South Chicago; Evangelical Adult S. S. Rally, and People's Congregational S. S. Rally, South Chicago; Buena Presbyterian S. S. Adult Department, Chicago; Township S. S. Convention, West Bureau, Ill.; Hope College students, Holland, Mich.; Ottawa Co. S. S. Convention, Holland, Mich.; Hospital No. 28, Ft. Sheridan, Ill.

### RECENT SPECIAL SPEAKERS

Sept. 11—Rev. Kenneth MacLeod, China Inland Mission.

Sept. 11—Rev. W. O. Carrier, D. D., recently returned from Germany, where he was in charge of religious work for the First Division, A. E. F.

Sept. 11, Oct. 2—Mrs. Virginia Staples, field worker under the Presbyterian Board in Texas.

Sept. 12—Mrs. George E. Springer, missionary to India under the Presbyterian Board, recently returned from service in France.

Sept. 18—Rev. H. D. Campbell, assistant pastor of the Moody Church.

Sept. 19—Rev. E. O. Sellers, Baptist Bible Institute, New Orleans, La.

Sept. 24—Mr. Charles L. Huston, Vice-president, Lukins Iron and Steel Company, Coatesville, Pa.

Sept. 25—Mr. Thomas E. Stephens, Great Commission Prayer League, Chicago.

Sept. 26—Mr. C. C. Fuller, Rhodesia, S. Africa.

Oct. 2—Mr. W. M. Danner, American Secretary for the Mission to Lepers.

### DR. TOWNER WITH THE LORD

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14: 13.

The last but one of the great gospel soloists and composers who were intimately associated with D. L. Moody—P. P. Bliss, Ira D. Sankey,

James H. McGranahan, D. B. Towner and George C. Stebbins—has joined the illustrious company which has gone before to be with the Lord and one another.

Dr. Towner passed away suddenly on October 3 at Longwood, Mo., where he was engaged in evangelistic meetings, about his Master's business until called, with but a few hours' warning to lay his armor down. The cause of death was acute uraemia.

The news of his departure has saddened many hearts and called to mind the world-wide extent and exceeding fruitfulness of his service in the gospel.

Those whose hearts as well as ears have been reached by Dr. Towner's voice in song during the past forty years would number a vast multitude; a great company of students and singing evangelists were trained under him for their gospel-music ministry during the twenty-six years of his work as director of the Institute's Music Course; and the host of others throughout the world who have been blessed by his ministry in hymn composition no man could estimate.

Wherever gospel songs are sung D. B. Towner's name is known and loved, and none but God can measure the blessing ministered to millions through the heavenly endowment given him.

Whether in the Institute classrooms or in the



Dr. D. B. Towner

Moody Church (of which he was chorister and an elder) as conductor, soloist or composer, or in the evangelistic field at home or abroad, he was a tower of strength in the work of the gospel; of striking countenance, tall, massive figure, buoyant temperament, alert mind and ready wit; masterful not only in his musical labors, but also in charge of the evangelistic after-meetings he was often called upon to handle. His keen sense of humor enlivened the sessions of all his classes and contributed much to his popularity as an instructor.

Born in Rome, Pa., in 1850, Dr. Towner began his musical training under his father and studied later under those famous musicians, George F. Root, John Howard and Frederick Root.

It was in 1883 at Cincinnati that he first met Mr. Moody. There he trained and conducted a chorus of one thousand voices for Mr. Moody's meetings, the largest chorus Mr. Moody had ever had up to that time. Thereafter he was associated with Mr. Moody until the latter's death. In 1893 he became director of the Institute's Music Course and chorister of the Moody Church, continuing in the latter capacity until 1916 and in the former until his resignation last January.

Verily, his works do follow him. While the Lord carries it can scarcely be doubted that the saints will continue to sing "Trust and Obey," "Anywhere With Jesus," "My Anchor Holds," "Saving Grace" (O Golden Day), "Saved by the Blood of the Crucified One," "Only a Sinner Saved by Grace," "He's a Friend of Mine," "Immanuel, Prince of Peace," "Jesus Is Tenderly Calling for Thee," "Look and Live," "The Better Land," "Come Home," "God Calling Yet," "The Old Time Fire," "The Sunset Gate," "Speak Just a Word for Jesus," "Full Surrender," "Grace Greater Than Our Sin," and others of his Spirit-given melodies.

The total of Dr. Towner's musical compositions exceeds 2,000 and he also edited twenty-three hymnals.

It is our fervent prayer that the God of all comfort shall strengthen and sustain in this heavy bereavement all who were near and dear to him, especially his aged mother, past 93, his wife and daughter, Mrs. Willett, and his brother.

At the memorial service held in the Institute Auditorium Monday evening, Oct. 20, Dean Gray presided and gave a brief sketch of his relations with Dr. Towner, extending over a period of twenty-five years. He was followed by Mr. E. S. Lorenz, the music publisher of Dayton, and a friend and business associate of Dr. Towner. An appreciative letter was read from Mr. George C. Stebbins, who is the last remaining gospel singer and composer of distinction who was associated with D. L. Moody in his work. Messrs. E. O. Excell, Charles H. Gabriel and Peter P. Bilhorn were also present, and contributed reminiscences and songs. These great singers and composers had relations with

Dr. Towner for many years, but were not similarly associated with Mr. Moody.

There was a large attendance, and Dr. Towner's hymns were featured throughout the service.

#### DR. GRAY ON THE PACIFIC COAST

Dr. Gray is at present conducting a series of Bible Conferences on fundamentals and prophetic themes in Oregon and California, in conjunction with the Rev. W. P. White, D. D., of the United Presbyterian church of Albany, Ore. The conference at Berkeley, Cal., has been organized by a former student, Mr. C. H. Coultres, in association with Dr. Lapsley A. McAfee, pastor of the First Presbyterian Church of that city. In Los Angeles, the leader is another former student, the Rev. Dr. Gustav A. Briegleb, pastor of the Westlake Presbyterian Church of that city.

#### THE OPENING OF THE FALL TERM

Three hundred and nineteen new students entered the Day Classes for the Fall Term, 141 men and 178 women; returning students numbered 233 men and 225 women; making a total enrolment of 777, which is an increase of 115 over a year ago. Seventeen foreign countries, besides most of the States, are represented in the Day Classes, and returned soldiers and sailors number 82.

The enrolment in the Evening Classes is 840, a gain of 136 over last year's figure, and the total enrolment for both Day and Evening Classes is 1,617, giving a total increase of 251.

The reception to the new students by the Faculty and Business Staff was given in Keith Hall on the evening of September 11, Dr. Gray presiding. His brief and happy welcoming remarks were followed by an enthusiastic "sing-song" of favorite gospel hymns led by Professor Latchaw, after which at intervals Professors Holzworth, Schuler, Fellers and Miss Carlson, of the Music Faculty, demonstrated the beautiful tone qualities of the new pipe organ in Keith Hall, and Professor Coffin sang. Refreshments were then served and a most happy evening of fellowship and delightful entertainment ended.

#### SOME CHANGES AND PROMOTIONS

With the opening of the Fall Term a number of changes were made affecting various departments of the Institute. George V. Kirk was relieved of his duties as Assistant Superintendent of Men and transferred to the Dean's office, in a capacity as yet unnamed, but the purpose of which is to lighten the increasingly heavy burdens resting upon Dr. Gray.

Grover C. Prince, a graduate of August '18, has taken the position of Assistant Chief Clerk of the Employment Bureau, making it possible for the Chief Clerk, Mr. George E. Leslie, to assist Dr. Dale in the Superintendent's office

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pending the appointment of Mr. Kirk's successor.

Miss Edna Gray Johnson has been made an Assistant Superintendent of Women, with special relation to oversight of the women students in the Institute buildings other than the Women's Building.

Mr. John R. Riebe, who has served heretofore as assistant to the Secretary of the Correspondence Department, has been made Assistant Secretary, and as such assumes the Secretary's responsibilities in the latter's absence.

### SUNDAY AFTERNOON BIBLE EXPOSITIONS

Sunday, October 5, there was inaugurated in the Institute Auditorium a service devoted to Bible exposition, with praise and prayer, to be held regularly at the 4 o'clock hour Sunday afternoons. To the large audience which gathered on that date Dr. Gray announced that an inspirational hour was likely to be added later; also that an Institute Sunday-school would be started in the near future, intended not only to minister to the children in the vicinity who do not attend Sunday-school elsewhere, but also to be a model Sunday-school which will afford training of a practical nature in Sunday-school work to the Institute students, under the guidance of Mr. Hugh Cork, of the Faculty, as superintendent. The Sunday-school will meet at 2:30 o'clock, starting at a date to be announced later.

The principal speakers for the fall season at the Sunday afternoon Bible expositions will be Dr. Gray, and Rev. W. H. Griffith Thomas, D. D., late of Wycliffe College, Toronto.

These Bible expositions have been undertaken under a sense of the pressing need for opening the Scriptures in the simple expository way which all can understand. The marked interest manifested at the service already held is at once a proof of the hunger of God's people for Bible exposition, and a promise of deepened interest and greater blessing to follow.

### ORDINATION OF MR. SELLERS'

Professor E. O. Sellers was ordained to the ministry on Monday evening, September 22, in the Belden Avenue Baptist Church of this city.

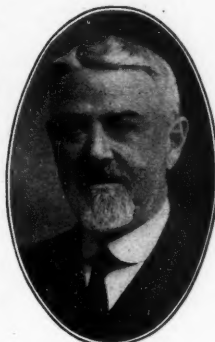
The sermon was preached by Rev. James M. Gray, D. D., the ordination prayer was offered by Rev. A. S. Carman of the Baptist Home Board, the charge to the candidate was given by the pastor of the church, Rev. S. J. Skevington, and the right hand of fellowship extended by Rev. M. P. Boynton.

Mr. Sellers' examination in the afternoon was before one of the largest ordaining councils on record, and his statement of personal experience and doctrinal belief was highly satisfactory.

He left on the following day for his new field of labor in New Orleans.

### MR. HUSTON'S ADDRESS

Mr. Charles L. Huston, vice-president of the Lukins Iron and Steel Company of Coatesville, Pa., is one of America's industrial leaders who takes a deep interest in the Lord's work. In the midst of the steel strike he kept an engagement to deliver an address to our students on "Some Confirmations of the Scriptures by Science;" in which, among other interesting points, he explained how science can answer "NO" to the question, "Was there a rainbow before the flood?"



Charles L. Huston

With strikes and non-production and six-hour days in mind he said also: "In these days we must recognize that as long as we are on this earth, man must abide by God's word to Adam, 'In the sweat of thy face shalt thou eat bread.' He must get his bread from the ground, cursed with thorns and briers through sin. If a man won't work, Paul said, don't let him eat. If some won't till the ground, others have to sweat for them. If we are going to get anything out of this old ground we have to work for it."

### THE REDECORATED AUDITORIUM

#### (Concluded)

In those parts of the building devoted to class rooms and other purposes, there is found the same care in combining convenience and beauty shown in the Auditorium. The same color scheme has been used throughout, and the same wood in the furnishings.

In Keith Hall (formerly church lecture room) the light tan walls, with cream ceilings and pillars, have produced an effect of spaciousness and light, similar to that noted in the Auditorium. New chairs in light oak, semi-indirect suspension lights, and a recently installed pipe organ for the use of the students, have transformed this historic room which is to so many a place of hallowed memories. Besides its use as a class room, it is here at 8:30 on Saturday mornings that the prayer meeting is held in which the entire Institute gathers as a family.

Passing from Keith Hall we enter the Sarah B. Capron room, once the ladies' parlor, and later the Executive Committee room and Sunday-school offices of the Moody Church, now remodeled and occupied as the offices of the Evening Classes.



Foyer to the Offices of the Evening Classes

Here are found the offices of the Superintendents of Men and Women, the Registrar, the Director of Practical Work, and also the post-office for the Evening Classes. The old church

office opening from the vestibule of the LaSalle Street entrance has been fitted up for the Director of the Evening Classes.

In the Emma Dryer room, known in earlier



The Moody Bible Institute Auditorium and Buildings Looking North on LaSalle Street

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days as the "Birdies' Room" and also used for Miss Content Patterson's Bible class, are now held the classes in Elementary English. On Tuesday and Friday each week the suppers for the Evening Classes are served here, folding tables being used that will seat 150 at one time. During the day these tables are stored in cleverly arranged closets built over the kitchen sinks.

The system of preparing and serving these suppers has been carefully worked out with a view to conserving time and labor and insuring the comfort of all. Steam tables holding the hot food, large coffee urns, and supervised serving, adequately provide for the increasing number who avail themselves of the opportunities offered in the Evening Classes.

The kitchen is supplied with a new range, two sinks for washing and rinsing dishes, a third for the cooking utensils, and the necessary cupboard room.

In some of the rooms there are double windows to deaden the street sounds. Two systems of ventilating are used, one furnishing washed air pumped in from outside, the other removing the foul air.

New chairs in all the rooms, new covering on the stairs, exit lights wherever called for, and paint and varnish have all shared in making the entire building a place that pleases the eye, and that speaks in all its details of consecrated ability and effort.

#### "THE FLOODS DESCENDED"

This is the story as Mr. Haavind relates it: "At about a quarter of six on Sunday morning, October 5, I received a telephone call saying that the hot water pipe in the kitchen had burst, and that the new engineer could not find the shut-off valve. Hurrying to the kitchen I found Mr. Stauffer already there and in a moment or two was able to locate the valve to shut off the water. By this time, however, the entire kitchen and dining room, as well as the store-rooms, had been flooded with scalding hot water.

"We discovered that the accident was caused by the steam backing up in the stock kettle, causing it to explode, and when the kettle exploded it knocked down the canopy, and in knocking down the canopy the hot water faucet over the stock kettle was wrenched out of place, also the steam valve, causing the steam to escape, which added to the confusion.

"Mr. Stauffer hurriedly secured some of our janitors who live in our buildings, and with the assistance of a few students the floors were mopped up so that breakfast was only five minutes late.

"Then after breakfast the terrific rain storm caused the sewers to back up, and we immediately closed all the back-water gates. But that did not provide for the water that came through the down-spouts, and again the kitchen and dining room were flooded with about three inches of water, also the gymnasium and laundry. This

time it was dirty water. My, oh my, what a sight! It was enough to discourage almost anyone, and again we called upon the students and janitors to help out as soon as the rain had subsided so that we could open the traps, and again proceeded to mop up the water and scrub all these various rooms.

"Judging by the papers we did not suffer as much as a great many of the places downtown. One inch of water fell in nineteen minutes, the heaviest rain-fall since 1896. In view of the fact that the damage in other places was so great we feel grateful to the Lord that we got off so easily."

#### CORRESPONDENCE DEPARTMENT CROWDED OUT

The third floor of the Guild House is being fitted up as the future home of the Correspondence Department, providing about double the space now occupied on the third floor of the Men's Building.

Besides the rapid growth of the regular work of this department there is to be added shortly that of the Bible study courses of the *Christian Herald* of New York, including the enrolment of the *Christian Herald* students, supplying their lessons, and examination of their lesson papers.

The far-reaching ministry of the Correspondence Department in conducting systematic Bible study is indicated by the following facts:

Two thousand six hundred and fifty new enrolments were entered in the year ending August 31, 1919. These represented every state in the Union and 27 foreign countries.

Four thousand six hundred and twenty active students were under instruction at the above date.

Six thousand five hundred and forty-eight students were under instruction during the entire year or a part of it. Four hundred and fifty persons completed their courses of study during the year.

The Department has grown in six years from 443 new enrolments in a year to 2,650. The total for the six years is 10,592, and since organization, 18 years ago, 16,971.

The department has been in correspondence with more than 50,000 people within the last six years.

New enrolments for September, 1919, numbered 302 as compared with 172 a year ago, a gain of 70 per cent; and at the time of writing, October enrolments are in advance of those in September.

#### A REUNION IN CHINA

A reunion of M. B. I. students of unusual interest was held on the straw-thatched veranda of a missionary sanitarium on "Rooster Mountain," Hunan, China, July 28. Those present were Miss Hattie Bailey, '18, Miss Minerva Weil, '17, Miss Mary E. Cameron, '15, Miss Carrie Olson, '10, Miss Agathe Fast, '16, Miss Kathleen Anderson, '16, W. H. Nowack,

'00, Mr. H. C. Ramsey, '96. Several hours of happy fellowship were enjoyed, with songs, testimony, personal reminiscences and prayer.

### REUNION AT MONTROSE

A reunion of M. B. I. students was held during the Montrose Bible Conference in August. Those present were, Miss Anna B. Palmer, '15, Miss Fannie Reed, '99, Dr. William Evans, '92, Miss A. A. Pollard, '93, Albert Johnson, '15, S. E. Lewis, '13, W. H. Caldwell, '93, Theo. Brown, '13, Lewis B. Bryden, '15, L. J. Derk, '07.

### EXTENSION DEPARTMENT NOTES

Rev. B. B. Sutcliffe will give his series of popular lectures known as "Ten Weeks through the Bible," at the Pittsburgh, Union Bible Class which, last season, was under the efficient leadership of the Rev. John C. Page who is now teaching in the Institute. He will also give the same series to classes at a number of adjacent points as follows:

During October Rev. George E. Guille conducted a Bible Conference at Blacksburg, S. C., and evangelistic meetings at a union of churches at Cape Charles, Va.

Mrs. Margaret T. Russell began her work in Texas at Beaumont under Y. W. C. A. auspices. From there she went to Nacogdoches at the request of the pastor of the Baptist church.

Miss Elinor Stafford Millar is with the Union Mission, Wheeling, W. Va., for the first two weeks of November. Then she goes to Lancaster, Pa., to give a series of addresses in the building recently dedicated by the Young Women's Christian Association.

Dr. Henry Ostrom and Dr. Gray were among the speakers at the Cleveland Conference on Christian Fundamentals held October 7 and 8, following which Dr. Ostrom taught on "Prophecy and the Jews" at conferences in Boston and Minneapolis arranged by Rev. Joseph Cohn.

Mr. C. E. Putnam conducted a Bible Conference at Berrien Springs, Mich., and assisted pastors in an evangelistic campaign at Rochester, Ind., where his teachings stressed the evangelistic note and confirmed Christians in the faith.

### VISITORS FROM FORT SHERIDAN

Sixty wounded soldiers from Fort Sheridan were entertained by the Institute all day Tuesday, October 7, under the direction of Mr. Hugh Cork. In automobiles furnished by friends they visited Lincoln Park in the afternoon, and were piloted through the "Zoo" by Superintendent Parker, successor of Cy de Vry, who knows every one of the "Zoo's" 2,800 animals. Dr. Fitzwater led the procession in his automobile and other autos were furnished by Mr. Thomas S. Smith.

### PERSONALIA

I. E. and Mrs. Holtzman, '19, held evangelistic services at Zearing, Ia., for three weeks in October.

Miss Bessie Williford sailed in August for China under the Baptist Board. She will be stationed at Nanking.

Miss Cora Van Koevering, '19, is enjoying her work in Rehoboth, N. M., where she is teaching in a school for Indian children.

H. D. Kennedy, '93, conducted union evangelistic meetings in Peterborough, Can., during June, and many conversions were recorded.

Miss Ruby Burgess, '17, is now a member of the faculty of the John C. C. Mayo College, Paintsville, Ky., teaching Bible and music.

Charles H. and Mrs. Judd, '96, for many years missionaries under the China Inland Mission, were among the October callers at the Institute.

R. G. Heddon, '05, Fennimore, Wis., who was engaged in Y. M. C. A. work overseas, has returned and expects to enter the pastorate again.

L. P. Cassel, '13, has resigned his pastorate at Grace Baptist Church, Chicago, and accepted a unanimous call to the Baptist church at Utica, Ill.

John D. Warkentin, '17, completed his course at the Northern Baptist Seminary last spring and entered Bluffton College, Bluffton, O., this fall.

Homer Stanley Morgan, '12, has resigned his pastorate in Contoocook, N. H., and accepted a call to the Immanuel Baptist Church of Cambridge, Mass.

Ludwig C. Schaumberg, '18, received the A. B. degree in Grove City College last spring and is taking his final year in Princeton, preparatory to work abroad.

Miss Annie Rosie, '89, resumed her position as housekeeper in the Women's Building October 1, greatly refreshed by her eight months' furlough, spent chiefly in California.

J. B. Murray, '17, a recent caller, is located at Lac du Flambeau where he and Mrs. Murray have been working for a year among the Indians under the Presbyterian Home Mission Board.

William S. and Mrs. Dixon, '13, have settled in a home of their own, 201 W. Madison Ave., Wheaton, Ill. Mr. Dixon will continue his work as singer in the Linden-Dixon Evangelistic Party.

W. L. Naumann, '94, pastor of Calvary Evangelical Church, Cleveland, O., visited the Institute on his way to General Conference at Des

Moines, Ia. His church has the largest Sunday-school in Cleveland.

Charles Best, '92, working under the China Inland Mission, is home on furlough for the first time. Mrs. Best is with him, and their son, Wilber Hooker, who will enter Park College this fall.

Orlando Alves, '18, was ordained Aug. 3, in Brazil, S. A., the examination and services being in the Portuguese language. The Baptist church, of which he is now pastor, is the mother of many other churches there.

J. Burnett Grimshaw, '19, writes, "I look back upon my stay at the Institute as the best days of my life, \* \* and it is my daily prayer that the Spirit of God may mightily use that place to the raising up of faithful witnesses."

Allen N. Cameron, '91, reports 16 baptisms in his mission in Chang-sha, Hunan Province, China, 14 of them boys and girls from the mission orphanages. He speaks of the great need of more young men workers there, and says \$300 will support one for a year.

A copy of the bulletin of the Steffan Prison Evangelistic Association has been received from John and Mrs. Steffan, '18. They held 22 prison meetings the past summer, in which more than 200 prisoners professed conversion; also 36 meetings in churches, rescue missions, etc.

A correspondent from Globe, Ariz., writes: "I am glad that this place has one good preacher, a graduate from The Moody Bible Institute, Rev. E. A. Gottberg, who is pastor of the First Baptist Church. He presents the whole Christ, God's gift to hungry hearts. He is so preached that none need leave the church without salvation."

Charles R. Beittel, '17, pastor of the Emmanuel United Brethren Church, Royalton, Pa., is rejoicing over blessings that have followed his year of service there. During a revival early in the year there were 33 conversions, and over 30 were received into the church, which was rededicated in September upon completion of extensive improvements.

A letter to Mr. Gosnell from James Matheson, '15, tells of his work this past summer in the logging, mining and construction camps along the coast of British Columbia between Vancouver and Prince Rupert, and also on Vancouver Island. The gospel has been preached and copies of the Gospel have been distributed in English and fifteen foreign languages.

He says, "We are often just like Abraham of old, not knowing what is before us. We trust the Lord at all times to open up the way for us, and to supply our needs and I can truly say we have had some wonderful experiences."

C. E. and Mrs. Mapes, '19, are in Sunday-school missionary work under the American Sunday-school Union, with headquarters at Tabor, Ia. The prayers of the Institute are asked

for their work, especially for the provision of a much needed auto. Their territory covers 1900 square miles, including Fremont, Mills, Page, and Montgomery counties.

Ralph A. Brown, '18, sends a paper published in a mountain district of Kentucky, in which appears an article on the Sunday-school lesson by Dr. Fitzwater, an account of a feud, and the breaking up of a still—"just as an example of how dear old M. B. I. is sending the Word right into the very haunts of iniquity." Mr. Brown is connected with the Oneida Baptist Institute, Oneida, Ky. He asks that the work be remembered at the prayer hour.

### BORN

To Joseph O, '17, and Mrs. Richmond, New Castle, O., a daughter, Elizabeth Jane, September 15.

To Alfred and Mrs. Thompson, '12, at Wukari, Northern Provinces, Nigeria, West Africa, a son, LeRoy Alfred, July 7.

To F. R., '15, and Mrs. Dudley, '14, at Tupelo, Miss., a son, Frank Roland, September 22.

To Wm. S. and Mrs. Dixon, '13, at Wheaton, Ill., a son, William Roderick, September 11.

To John S. and Mrs. Dick, '18, at Hillsboro, Kan., a daughter, Verna Hazel, August 29.

### MARRIED

Charles F. Hart, '17, and Sarah E. Lester, '19, August 16, at Cleveland, O. At home, 1003 E. 76th St., Cleveland. Mr. and Mrs. Hart expect to return to the Institute next April.

Garre M. Sanborn and Myrtle Harrod, '17, June 18. At home 4919 Augusta Ave., Baltimore, Md.

Rev. Robert S. Stinnette, and Anna M. Philley, '17, Sept. 27, at Fort Wayne, Ind. At home, 3435 W. Van Buren St., Chicago, Ill.

Norman H. Cook and Mabel Alta Gerhardt, '18, Sept. 2. At home, Chicago, Ill.

G. E. Fisher, '17, and Ona Estes, '19, Sept. 4, at Knob Noster, Mo.

Bruce W. Bell, '19, and Marie Louise McNair, '18, Sept. 9, at Chicago. At home, 517 So. Euclid Ave., Oak Park, Ill.

Andrew McGill, '17, and Miss F. B. Warren, July 16, in South Africa. Mr. and Mrs. McGill will be stationed at Angola, under the South Africa General Mission.

Lloyd L. Diamond and Kathryn Elizabeth Cardiff, '17, June 3, '19, at Caldwell, Kan.

Rev. Zoltan Irshay and Emily Caroline Cardiff, '18, July 22, '19, at Caldwell, Kan.

### DIED

Mollie C. Wolfe, July 5, 1919, at Cedar Falls, Ia.

## The Gospel in Print

### THE OVERLOOKED MINISTRY OF THE PRINTED PAGE

What a mighty weapon with which to foil the attacks of the evil one is available for every Christian worker who will lay his hand to it in the form of gospel literature!

Even in the line of meeting the modern delusions of religious cults, to say nothing of the possibilities presented by the more direct way of salvation in teaching Scripture truth, there are opportunities innumerable.

Every Christian worker, or active layman should keep himself supplied at all times with an assortment of appropriate printed matter in leaflet, tract, or booklet form. Too little value is placed upon the power of the printed page (under the blessing of God) to meet the spiritual need of the one dealt with. But when the reader realizes the influence of printed words upon himself, the argument takes on new force.

### HOW GOD USES TRACTS

Addison, the great English author, is said to have been converted by a tract sent to his home under a cake by a Christian baker. We have heard of a dissolute cobbler who was converted by reading part of a tract which he found between the soles of a shoe he was mending. A carpenter, in tearing down an old house, read a torn tract which he found in a rat's nest, and declared that it was the means of the conviction which led to his conversion. An infidel young man in North Carolina, who never went to church, was sauntering one beautiful Lord's Day along the shore of a fish pond, and, for the lack of something else to do, picked up some torn pieces of paper which had been thrown from a fisherman's basket, and amused himself by putting them together and reading them. He saw written there his doom as a sinner, and hastened to seek the counsel of an earnest Christian. Truly these leaves for the healing of the nations can go where the voice cannot reach, and we need to scatter them far and wide, that they may be all the time doing their work of mercy.—A. C. Dixon.

The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elaborately carved sideboard. Give me a house furnished with books rather than furniture. Both if you can; but books at any rate!—Henry Ward Beecher.

### SPIRITUAL PROFITABLE "SPARE TIME" WORK

In nearly every community there are those who have some portion of the day, or a part of certain days, free from engagement. If such persons, followers of Christ, would devote this free time in Christian "book missionary" work, it would greatly strengthen their religious experience, prove a blessing to those approached, and incidentally bring a revenue to the purse of the worker. Happily, the conditions upon which this important work may be done, are so flexible as to make possible such an effort by anyone anywhere.

#### MR. MOODY'S BOOK FUNDS

The following contributions were received from September 1 to 30, 1919, inclusive:

<b>Army and Navy Book Fund:</b>	
8 Contributions.....	\$ 20.15
<b>Hospital Book Fund:</b>	
3 Contributions.....	13.59
<b>India Book Fund:</b>	
1 Contribution.....	5.00
<b>Lumber Camp Book Fund:</b>	
2 Contributions.....	6.00
<b>Military Camp Book Fund:</b>	
1 Contribution.....	.84
<b>Miners Book Fund:</b>	
2 Contributions.....	2.83
<b>Mountain Book Fund:</b>	
3 Contributions.....	24.35
<b>Prison Book Fund:</b>	
16 Contributions.....	107.57
<b>Spanish "Way to God" Book Fund:</b>	
5 Contributions.....	34.00
<b>Free Tract Fund:</b>	
5 Contributions.....	3.46

#### FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from September 1 to September 30, 1919, inclusive:

<b>Prison Book Fund:</b>	
California, 330 books, 250 Pocket Treasury.	
Pennsylvania, 35 Pocket Treasury.	
Wisconsin, 25 books, 25 Pocket Treasury, 100 Gospels.	
Georgia, 15 books, 15 Pocket Treasury.	
Ohio, 200 books, 50 Pocket Treasury, 200 Gospels.	
South Carolina, 15 books, 15 Pocket Treasury.	
Tennessee, 25 books, 50 Pocket Treasury.	
Colorado, 250 Pocket Treasury.	
Utah, 50 books, 50 Pocket Treasury.	
Illinois, 225 books, 200 Pocket Treasury, 125 Gospels.	
Oklahoma, 25 books, 75 Pocket Treasury.	
Louisiana, 15 books, 15 Pocket Treasury.	
<b>Army and Navy Book Fund:</b>	
Illinois, 100 books, 50 Pocket Treasury.	
<b>Spanish "Way to God" Book Fund:</b>	
South America, 225 books.	
Republica Dominicana, 50 books.	
Cuba, 125 books, 100 tracts.	
Panama, Canal Zone, 30 books.	
Mexico, 50 books.	
Porto Rico, 100 books.	
Jamaica, 12 books.	
<b>Hospital Book Fund:</b>	
Illinois, 55 books, 25 Pocket Treasury, 75 Gospels.	
<b>Miners Book Fund:</b>	
Canada, 100 books, 200 Pocket Treasury.	



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